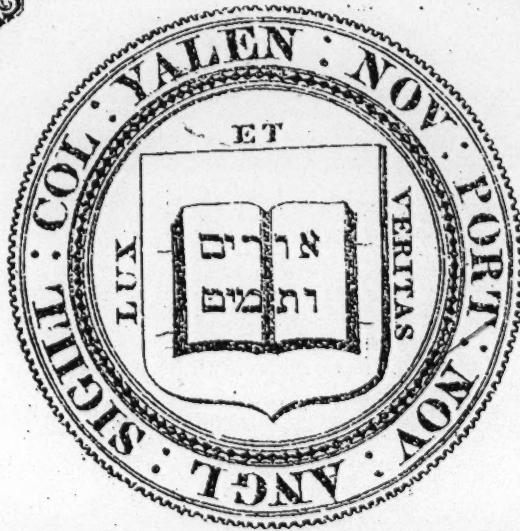
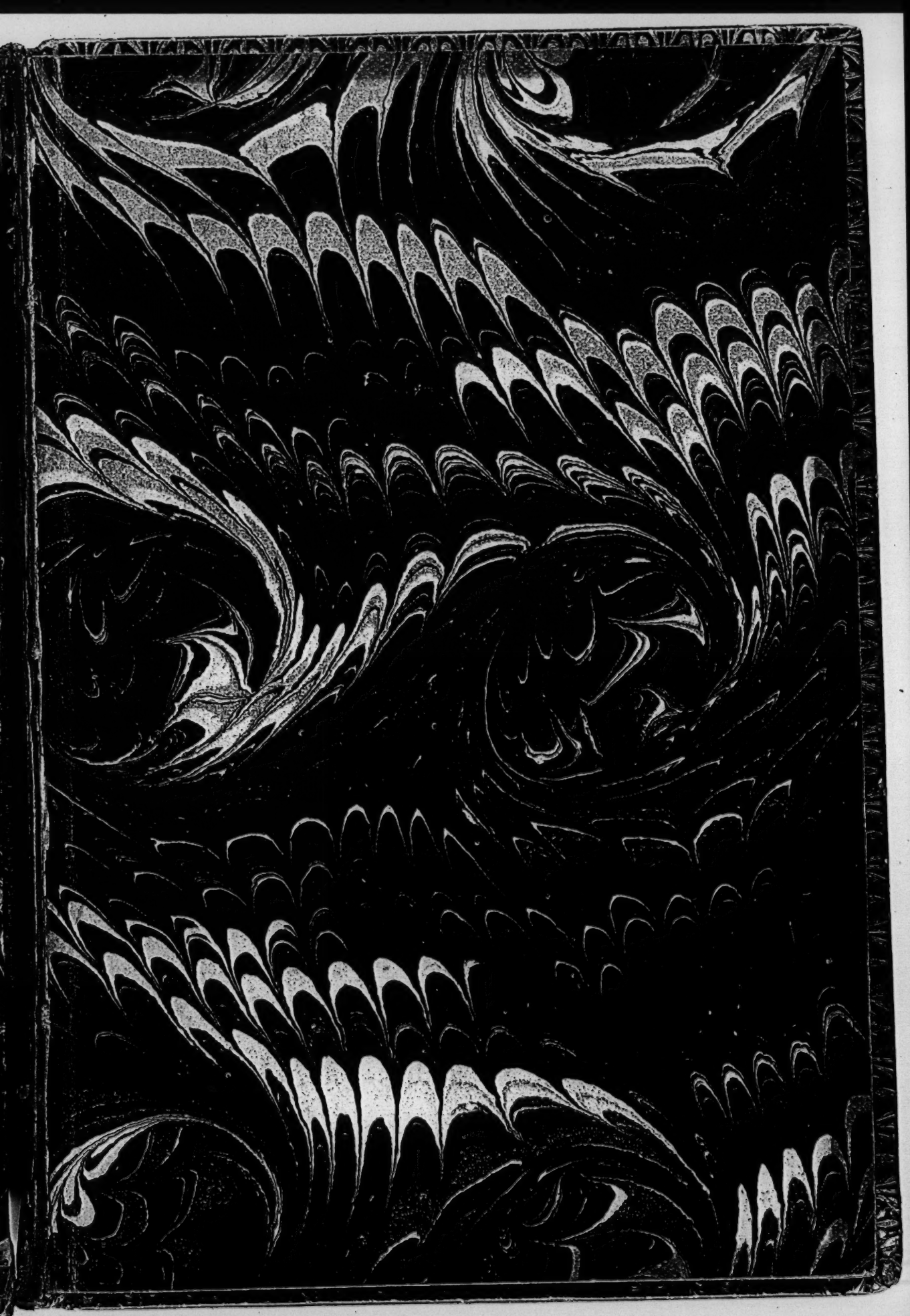


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AN

ARROW

AGAINST IDO-
LATRIE.

Taken out of the quiver of the
Lord of hosts.

By H. Ainsworth

*I cleave to thy testimonies: Lord,
let me not be ashamed. Psal. 119.31.*



Printed. 1610.



THE PRINCIPAL
things here handled.

OF the beginning and nature
of idolatrie. Chap. 1.

How fast the syn of idola-
trie cleaveth to all flesh. Chap. 2.

Of Ieroboams idolatrie that infec-
ted Israel, and of the pretenses that he
mought make for his syn. Chap. 3.

A conviction of Ieroboams impiety.
Chap. 4.

Of the idolatrie of these times far
exceeding Ieroboams. Chap. 5.

A conclusion dehortatorie from this
syn. Chap. 6.



Chapt. I.
OF THE BEGINNING
and nature of Idolatrie.

THe old Serpent, called the † *Divil & Satan*, hath frō the beginning sought to draw men* from the † *Rev. 12. 9* service of God, to the service of himself: and this he hath doon as by other synns, so cheefly by idolatry, which therefore above all other, is “ called and counted the worship & service of † *Gen. 3.* *1 Cor. 10. 19. 20. Rev. 9. 20.* *Divils.*

2. To bring men herevnto, he hath first laboured to separate thē from the true Church. For that † *1 Tim. 3.* being the house of the living God; † *Psalm. 26.*
A 2 the⁸

Chapt. I.

the place where his honour dwelleth; the pillar & ground of truth:

† *1 Sam. 26* it is a meane † to conserue men in
19.

* *Gen. 4.*

the true service of God, and preserve them frō idolatrie. And frō the Church Satan hath separated men, eyther by causing them to be cast out for syn, as * Cain was and his seed: or to withdraw & schisme themselves for some pretended

“ *1 King. 12*

27. 28. 29.

† *Iude 19.*

Heb. 10. 25

* *Gen. 11.*

31. & 12. 1.

2. 3. 4. &

24. 10. &

28. 2. & 31.

30. 53.

“ *1 Cor. 24. 2.*

cause or quarrel, as did the “ *Israelites*, and † others after them: or to forsake the felowship of the Saints for love of the world, fear of affliction, or the like; as * Nahor & his howse accompanied Abram, from Ur, of the Chaldees vnto Charran, & no further; but dwelling there, gave himself to idolatrie, frō which Abram and all that would go with him, were “ called.

3. Againc the Diuill takes a contrary course to draw men to this syn; by commingling and uniting

his children and synagogue, with the Church and People of God; whereby even they also † may be made flesh, drawn by examples & allurements, to partake with idolatrous worship: as *Israel & others, were mixt with the hethens, and learned their works, & served their idoles; which were their ruine.

† Gen. 6. 2. 3

* Psal. 106.

28. 35. 36.

1 Cor. 8. 10.

Ch. 10. 14--

21.

4. Idolatry is performed eyther by mixing mens " own inventions with the ordinances of God in the service of him: or by using and applying the rites and services of the Lord, or other humane devises; unto the honour and service of some † creature, in heaven earth or under the earth: which is with neglect & dishonour of the Creator, who is blessed for ever Amen.

" Mat. 15.

8. Jer. 7. 31.

Ezek. 43. 8

† Rom. 1. 23

25.

5. Agayn, as the service of God is outward and inward; outward, by observing and doing the external things commanded, of

* Levit. 23

2. &c.

† *Psal.* 95. 6 bling together, † bowing down, vo-
 * *Act.* 4. cal * praying, and preaching, admi-
 24. & 20. 7 nistring and partaking of the sacri-
 1 *Cor.* 10. 16 fices, sacraments, and other holy
 18. things; inward, “by fear, faith, hope
 “ *Psal.* 2. 11. and love: so is the service of idols
 & 5. 7. *Heb* or Divils, outward & inward, per-
 11 5. 6. 39. formed with body or with spirit,
 1 *Cor.* 13. or with both; for whatsoever is due
 unto God, Satan seeketh to de-
 † *Mat.* 4. 9. fraud him of, and apply unto him-
 self, by idolatrie.

6. *Idolatrie* is a Greek word, cō-
 pounded of *Idol*, which signifieth
 any similitude, image, likenes,
 form, shape or representation, ex-
 hibited eyther to the body or
 mind; and *latrīe* which signifieth
service. Whereupon *Idol-latrīe* or
Service-of-similitudes, is the perfor-
 mance of any religious dutie to
 that which hath a supposed simili-
 tude of God, but is not God in
 deed: or the performance of that
 unto

unto the true Cod, which hath a
 similitude, shew and resemblance
 of his service, but is not so in deed;
 because the requireth it not at our †*Deut. 12.*
 hands, and therefore is but a **wil-* 32.
worship, or voluntarie religion; a **Col. 2. 23.*
 thing devised and doon, according
 “to our own understanding. And “*Hos. 13. 2*
 these two sorts of idolatrie, God
 hath forbidden †in the first and se- †*Exod. 20.*
 cond commandements.

7. The first commandement,
 bindeth us * to have *Iehovah* the **Deut. 6. 4*
 living and true God, for our God, †.
 and none other: and forbiddeth
 generally these fowr things. 1. The
 having of strange Gods, and not
 the true; as “had the heathens. “*Act. 14.*
 2. The having of strange Gods with 11. 12. 15.
 the true, as † had the Samaritans. †*2 King. 17.*
 3. The having of no God at all, as 33.
 *foolish atheists. 4. The not “ha- **Psal. 14. 1.*
 ving of the true God aright, but “*Isa. 29. 13*
 in hypocrisie onely; not in truth *Tit. 1. 16.*

† *Deut.* 13. and finceritie. These, with † all
 1. 2. 3. 6. 7. causes, occasions, provocations,
 13. & c. & c. that any way move draw or
 7. 25. 26. perswade unto these or any of
 * 1 *Thes.* 5. them; yea every * appearance of
 22. them, are to be shunned and ab-
 horred.

“ *Ioh.* 4. 8 The second commandment
 20. --- 24. bindeth “ to the true worship of
 “ *Deut.* 12 the true God, which is, onely “ as
 32. & 4. 1. himself commandeth, and by the
 2. 5. 6. & c. meanes rites and services that he
 † *Psal.* 119. ordeyneth: and it forbiddeth, 1. all
 113. *Isa.* 29 † inventions of our own to worship
 43. *Col.* 2. God by; voluntary religion, opini-
 23. 22. nions and doctrines of men. 2 Al
 * *Levit.* 18 imitations * of hethens or Anti-
 2. 3. *Deut.* christians in their God-services, to
 12. 30. 31. do the like vnto the Lord our God.
Rev. 17. 2. 3. All imitation or counterfeiting
 “ 1. *King.* 12. 28 -- 32. “ of Gods own ordinances & in-
Amos, 4. 4. stitutions; as to make temples like
 5. & 5. 21. his temple, feasts, like his feasts,
 22. 23. *Hos.* altars like his, ministers like his:
 8. 14. which

which was the syn of Israel. 4. All
 † neglect of Gods services, or of
 the meanes & instruments by him
 ordeyned; all irreligious profane-
 nes or hypocrisie. Together with
 all * communion with such kind
 of idolatrie, all causes, occasions
 and provocations therevnto.

† Ge. 17. 14

Nume. 9. 13

Ier. 3. 10. &

4. 14. &

12. 2.

* Hos. 4. 13

17. Amos 3

5.

9 And that *Idols*, are not one-
 ly false resemblances of things which
 are not; and *Idol-latrie*, not one-
 ly the giving of divine honour to
 a creature as unto God; (as Anti-
 christs † champions do pretend:)
 but that all religious images or si-
 militudes made by man himself, ar
Idols; and that all religious use and
 service of them is *idolatrie*; appea-
 reth by the words of the Law. For
 every man is forbidden to make
 unto himself, any ‘, ‘forme shape or
resemblance, of things in the heavē
 earth or waters, of any † *similitude*,
shew, or *likenes*; any * *frame*, *figure*,
 A s edifice

† Bellarmus.

de Imag.

sanct. c. 5.

Greg. de

Valent. l. 2.

de idol. c. 1.

‘, ‘ Temu-

nah. Exod.

20. 4.

† Semel.

Deut. 4. 16

* Tabnith.

Deut. 4. 16

*Tselem.

Ezek. 7. 20.

E 16. 17.

†Maskith.

Levit. 26. 1

*Mattse-

bah. Levit.

25. 1

†Exo. 20,

4.

†Hos 13. 2

*Ezek. 8,

10.

edifice or structure, of man or beast, fowl or fish or any creeping thing; any * *image*, type or shadowed representation; any † *imagined-picture*, fabric or shape; any “ *statue*, erected-monumēt or pillar; finally any thing † *graven or carved*, or † *molten*; * *drawn-out*, painted or pourtrahed. So that it is not possible for the wit or hand of man to devise or make, any image or representation whatsoever, which cōmeth not within compasse of the words and things forwarned of God.

10 The *latrie* or *service* of Idols forbidden, is also as large, under these words, † *thou shalt not worship them, neyther shalt thou serve them*. For man being charged to * *worship the Lord his God, and serve him only*; is bound to give him all manner of religious honour, & none at all vnto images, or creatures. *Worship*, is any reverend submissive gesture,

gesture, as † *bowing-downe*; † *kneeling*, *prostrating*, with all other like lowly and lovely behaviour, as * *kissing*, “ *lifting up of the eyes*, &c. and all that apperteyn or lead unto this worship, as † observing the time, cōming to the place, and other the like. And hereby is meant, not external worship onely; but as God is a spirit, * and must be worshipped in spirit; so spiritual worship may be given to no idols; as in hart to love, reverence or regard them; for God “ *wil not give his glorie to another, nor his praise to graven images.*

II. *Service*, is the practise or observing of any religious ordinance of what sort soever, inward or outward; and hereunto perteyneth, all † Ministerie, Preisthood, ministration, † about temple, altar, sacrifices &c: all gifts and oblations * of things living or dead, as cattel, silver,

† Deut. 3, 9
† Ps. 95, 6
Rom. 11, 4
* Hos. 13, 2.
“ Ezek. 18, 6.
† Deut. 18, 1. 6. 1 King. 12, 32, Hos. 4, 15
* Joh. 4, 24.

“ Isa. 42, 8.

† Num. 8, 22, 24.

† Num. 4, 24, -- 31. &c.

18. 4, 7

* Num. 7, 35.

† 1.Chron. ver, gold, vessels, instruments, &c.
 23. 28. 29. all † purifications, clensings, prepa-
 &c. ratiōs of things for Gods worship;
 † Exod. 12 administring † of sacraments, and
 26. 27. partaking with the; * eating of the
 * 1 Cor. 10 sacrifices; “ building, repai-
 18. ring, fortifieng of any holy ci-
 “ 1.King. tie, temple, altar, or other like, be-
 6.Nehē.3. longing to religion; with † all man-
 2 King, 12. ner work, labour, industry of body
 9.--12. or mynd, to help forward such
 † Exod. things; † paying of tithes, offrings,
 36-1. &c. contributions, of what creature so-
 & 39. 32. ever, for the maintenance of the
 † Nehem. 10. 32.--37 Ministers, ministratiō, or worship.
 39. Exod. Finally, whatsoever tendeth to the
 30. 16. & furtherance and vpholding of any
 35. 5. &c. worship or religion, it is compre-
 hended in this word *service*: that
 wayn is the distinction that idola-
 * Bellarm. ters * make between the service *la-*
 de eccles. *tria*, and the service *dulia*; giving
 triumph. this to Saints and Images, the o-
 l. 1. c. 12. ther not; when God by one word

Ghnabad

כִּי forbiddeth both; and *bin- *1 Sam. 7.
deth us to give *dulia* as wel as *latria* 3. donleñsa-
vnto God onely. te autói mō-

12 Many sorts of idolaters, have noi. q. d. giv
always been in the world, which him onely
have defiled themselves with innu- your *dulia*.

merable idols; whose vanity & fil-
thines God manifesteth by titles &
names given unto them. For *Idols*
are called * *Ælilim*, that is, *things* *Levit. 19
of naught; because they haue no- 4. 1. Chron.
thing of that which fools think 16. 26.

they have, that is, of the divine
power and godhead, or of true re-
ligion; and so can neyther help
those that honour them, nor hurt
those that abhorr them; neyther
sanctifie any creature, nor pollute
the same, to him that hath know-
ledge: in effect they are nothing;
they can neyther do good nor evil.

Wherevpon the Apostle sayth, † an † 1. Cor. 8.
idol is nothing in the world; & there- 4.

fore

fore nothing to be esteemed.

*Levit. 26 13 They are called also * *Gillu-*
30. Dent. *lim*, as it were *filths*, *doung* or *excre-*
29. 17. E- *ments*, because they are lothsome
zek. 6. 4. 5. 6 and abominable to God, and doe

defile the consciences of men; pro-
ceeding as doung and excrements
out of mans corrupt hart, & vayn
invention; & in other playn termes

are named † *Shikkutsim*, that is,
7. 8. Jer. 32. *lothsome things*, or *detestable*; and
34.

*Ezek. 7. * *Toghnecoth*, that is, *abominations*.

20. & 11. 21 14 And for the labour and mi-

serie that cometh by their means,

they be caled † *Ghnatsabim*, that is,

4. 1 Sam. *Sorowes*; because with much labour

care and curiositie, they are inven-

ted, framed, erected; and yet bring

nothing to man, but “ sorow and

14. 22 miserie. Briefly, as they are in

16. 19. every respect false, vile, vayn, and

2. 8. 11. worthlesse: so cary they the titles

18. 15. of * *Vanities*, *lies*, *unprofitable*, *false-*

13. 25. *vanities*, *leasings*; and † *Aven*, that

† Hos. 10. 8. is,

4. 15.

is, *vain-iniquitie*.

15. Though this be the nature and condition of idols with God; yet men love to vanish in their own vanities, robbing him of his honour, & deceiving themselves; ascribing to idols a false cōceited holynes more or lesse, according to the folly of the institutor or worshipper. For all true holynes is from * God alone, who as he is † most holy, so halloweth he or † sanctifieth his people and his worship, with all the rites and ordinances of the same. He by his word and presence, giveth holynes to persons, to places, to altars, to statues, to sacrifices, to meanes and instruments of all sorts, wherwith his service is performed: and in the right use of these holy things, God is hallowed and honoured of vs; which right vse he manifesteth in his † word. But Satan, who † seeketh

* *Exod. 39.*

30.

† *1 Sam. 2. 2*

Isa. 6. 3.

† *Levit. 20.*

8. 25. 26.

† *21. 8. 12.*

15. 22. &

22. 2. 3. 32.

Gen. 28. 16

17. & c.

Exo. 29. 29

33. 36. 37.

44. & 40. 9

10. 11. & c.

† *10. 17. 17*

† *Mat. 4. 9*

eth the possession of Gods throne
and glorie, giveth or ascribeth
* 1. King. * to his own ministers, temples, al-
12. 28--33. tars, images, instruments and cere-
Act. 19. 27. monies, a counterfeyt holynes,
28. which is in deed most deadly con-
tagious filthines, as the evil spirit
from whom it proceedeth, is most
† Luk. 11. filthy and † impure: and in the vse
24. of these execrable things, the † Di-
† Dent. 32 vil is hallowed and honoured as a
17. Rev. 9. God.

20. 1. Cor.
10. 20.

16. And the more to deceive,
this serpent maketh man himself
his instrument, to frame and set
up his religion and service which
bringeth to perdition. For the
wisdom & prudence of the natu-
ral man, which is very "foolishnes
and enimity unto God, the Devil
doth abuse to * devise & establish
a carnal worship and politik religi-
on; which exceedingly "pleaseth
the naturals: for highly doe they
esteem

et 1. Cor. 1.
20.

Rom. 8. 7.

* 1 King. 12.

28. Dan. 3.

" Act. 19.

28. 35.

esteme of themselves and of all
 their ovvn inventions. And Satan
 to confirme them, addeth lying
 “ signes and vvonders, as fyre from
 heavē to consume the sacrifices on
 the altar erected to his honour,
 who is * Prince of this world, whō
 vvorldly men adore. Thus step-
 peth vp *Idolatrie* vvith her blind
 devotion; a † *work of the flesh*, and †
 of the Divil. *Gal. 5. 20*

“ *Rev. 13.*

13. 14.

* *Ioh. 12.*

31.

† *Gal. 5. 20*

17. And this syn, so bewitcheth
 men given over therevnto: as
 through Gods just judgement,) it
 “ *shutteth their eyes that they cannot* “ *Isa. 44. 18*
see, their harts that they cannot under-
stand. They have no knowledge or
 discretiō to argue, that if they can
 not give life or sense or motion to
 a dead image; nor any naturall
 power therevnto, to do * good or * *Lev. 19. 5.*
 evil: how much lesse can they give
 it spirituall life, or any religious
 power vertue or operation? For

B

exam-

example: a man maketh images of silver and gold, and buildeth for them a court or pallace. One image he setteth on a throne and calleth it his King: others he nameth Lords of the Council, Iudges and Iustices of the Cōmon wealth. Vnto a Iudge he cōmeth & sayth, Good my Lord hear the cause of your suppliant, and doo me right from the violence of my adversary: an other while he supplicateth to the golden King, falling down and saying, deliver me, for thou art my Leige. Would not this man be derided of all for his folly; & counted as witleffe as the image it fell that he sueth vnto? No lesse is their madnes, that make images of Saints for religious vse, building for them Churches and Chappels. One idol they name *Christ*, another *S. Peter*; and the rest, as they please to call them. And though they

they be altogether false representations, (as it is the lot of images to be † teachers of lyes;) so that the picture of Christ, be in deed like † Hab. 2.
 Caiaphas, and S. Peters, like Isca- 18.
 riot; resembling no more the true visage of Christ and of Peter, then K. Henry the 8. his picture, is like the image of Iulius Cæsar; neyther is there any more holynes in these statues, by any relation or reference, then the Divil can give thē, (for word of God to sanctify thē, there is none:) yet fall the fools down before these their fictions and say, *O Christ help me; S. Peter pray for me.* But these stony saincts
 “ have eyes and see not, have ears “ Psal. 115.
 and hear not: like them be they 5--6. 8.
 that make them, and whosoever trusteth in them.

18. Nor is there lesse impietie, in idols of other nature & esteem. For when among men, one is set

† Zach. 11.
17.

up as *Head of the Church*, another as *Patriarch*, an other as *Primate*, *Archbishop*, *Metropolitan*, &c. all of them as very good *Lords spiritual*; and these without calling & appointment from God: these be *Idol shepherds*, not true Pastors of the flock; & the indignity and dishonour which they doe unto Christ, is more then if disloyal subjects should choose and let vp from among themselves without publick authority, one to be *Lord President*, an other *Lord cheif iustice* and othe.s in their severall rooms and offices, for to rule the realm and to judge all the causes and occurrents of the same.

19. So is it in all other religious ordinances of humane invention as when Antichristians let forth new Sacraments to seal up Gods grace and remission of synns; what is it, but as if some falses should make

make conveyances of crown land,
seal them with a signet of his own
counterfeyt making, and call it by
the name of the Kings privie seal.
When they make a new form or
frame of Churches, as to be Pro-
vinciall, National, Oecumenicall,
with Archpreists & Prelates to o-
ver-awe them: mought they not
with as good right alter the form
of the cōmon wealth, making new
Ditions & Iurisdictions, with Cu-
rions, Decurions & other new ma-
gistrates to control them? When
they make solemn dayes of assem-
bly, and call them *holy*; when they
make new books, canons, consti-
tutions, ceremonies, and call them
ecclesiasticall, sacred, laudable; con-
streyning men to keep & do them:
they deal with Christ & his king-
dom, as they that in a civil state
should take upon them vvithout
cōmission, to appoint new *Terms,*
Sessions.

**Psal.* 2.
10. 11.

†*Exod.* 20.
5.

Sessions & Assises; to forge new lawes, statutes, court-rolls, evidēces &c, and compell men to credit and obey them. Now therefore
** ō Kings be wise; be learned ye Judges of the earth; serve the Lord with fear, and reioyce with trembling; & purge your realms of all idolatries, the humane ordinances of religiō, vvhich are after the rudiments of the vvorld, and not after Christ. For you would none of you suffer such innovation or alteration in your civil politics, least your honours should be impeached: much lesse should ye suffer it, in the politie ecclesiastik, to provoke God to vvraath. For he is † a gealous God, and wil visit this iniquitie on princes and on subjects, on fathers & on children: blessed are they that watch and keep their garments, from pollution of the world herein.*

How

Chap. II.

*HOW FAST THE SYN OF
Idolatrie cleaveth to all flesh.*

THe service of idols, or of God by thē, although it be a syn more reprehended in Gods word, more punished in his works, then other vices: yet is it most cōmune & familiar with the sonns of Adam, easily compassing them about, and hanging fast vpon them. As may appear by three demonstrations; first, how the best men in the world do easily fall into it; 2. after, what pleasure they take in it; 3. and then, how hardly they are drawn from it. Of all these, the scriptures give testimonies many.

2. When God had renewed the face of the world, after the syn-flood, and Noahs three sonns Sem

B 4

Ham

Gen. 10.

† 7of. 24. 2.

* Gen. 14.

14--17.

“ Isa. 41.

3--5, 6, 7.

† Gen. 24.

3. &c.

Ham and Iapheth had multiplied on the earth : Our father Abram, with his father Terah were fowl of this syn, † and served strange Gods, til the true God called him from that impietie. In his dayes, idolatrie was spread over all, but men would not be reclaymed frō it eyther by Abrahams word or sword; though *Kings were given as dust vnto it, and as scattred stubble vnto his bow. The nations in deed saw this great work of God, and were afrayd; “ yet turned they not vnto him from idols, but strengthened one an other in their false religion; and made them moe images, to save them from destruction.

3. When Abram would provide a wife for his son, of the best that he could find, (for the Canaanites he † abhorred:) he sent to his kindred of Nahors house, who yet

yet was not free from this leuen of idolatrie, neyther " he nor his posteritie. Into Iaakobs house did this canker creep, and his retinew also were polluted with † strange Gods, which Iaakob did his best for to doo away. Gen. 31. 53. 19. Gen. 35. 2.

4. But when he came with his familie into Ægypt, (a land ful of idols;) having prepared his howse as a pure virgin for the Lord: after his decease, the Ægyptians infected his childrē with idolatrie, even in her youth * layd they with this virgin Israel, bruiled the breasts of her virginitie, and powred their whordoms upon her. Then was God wroth with idolatrous Ægypt, & lifted vp his hand to bring his people from among them, and to execute judgement * both vpon their Gods, and vpon their first born, that ministred vnto them: & vnto Israel he sayd, † *defile not your* * Ezek. 23. 8. * Num. 33. 4. † Ezek. 20. 6. 7.

B 5 *selves*

- “*vers. 8.* selves with the idols of Egypt; I am
 the Lord your God; but Israel “would
 not hear, nor leave her abominati-
 ons; or idols which she had loved.
 **vers. 9.* Yet God, * respecting his own
 name, brought them out of Ægypt
 † *vers. 10.* into the wildernes, where † he gave
 11. them his statutes and declared his
 judgements vnto them; † severely
 † *Exo. 20.* ly & often charging them to keep
 3. 4. 5. 23. themselves from idolatrie.
 † 23. 24. 32. 33. 5. In those dayes, notwithstan-
 ding, they made thē * *Exod. 32.* Gods of gold,
 31. and “worshipped the work of their
 “*vers. 8.* own hands, even a molten calf: &
 stayed not there, but were given
 over vnto further evil, even to serve
 the “*Aet. 7.* host of heaven, as it is writ-
 42. 43. A- ten in the book of the Prophets, O
 mos 5. howse of Israel, have ye offred to me
 slain beasts and sacrifices, fourtie years
 in the wildernes? nay ye took vp the
 tabernacle of Moloch, and the star of
 your God Remphan, the figures which

ye made to worship them. Also they
 joyned themselves to † *Baal-peor*, † *Num. 25.*
 and did eat the sacrifices of the *2. 3. Psal.*
 dead; such was the great fall of the *106. 28.*
 people whom God had chosen frō
 among all peoples of the earth, for
 to be his; they * *sacrificed to Divils* * *Lev. 17.*
after whom they went a whoring; as *7.*
 Moses told them.

6. When, notwithstanding all
 this, God brought them in mer-
 cy to Canaan, † a land flowing † *Ezek. 20.*
 with milk and honey, and most *15.*
 pleasant of all countries; and cast
 out the hethens before their faces,
 and ‘, warned them to beware of ‘, *Deut. 7.*
 their idols: yet there also they did *24. 25. 26.*
 * wickedly, served Baalim, and for- * *Judg. 2. 11*
 sook the Lord God of their fathers, *12. 13. 19.*
 and followed the Gods of the peo- & *3. 7.*
 ples round about them; serving & *c.*
 their idols, and † sacrificing their † *Psal. 106.*
 sonnes and their daughters vnto *37. 38.*
 Divils, and shedding the innocent
 blood

blood of their children whom they
offred vnto the idols of Canaan.
And thus they did frō age to age,
whiles the Iudges ruled them; til
God † was wroth and greatly ab-
horred Israel, and forlook the ha-
bitation of Shilo, the tabernacle
where he dwelt among men, and
delivered his power (the ark of the
covenant) into captivity, and his
bewtie into the enemyes hand.

† *Psal.* 78.
59. 60.

7. Yet after this agayne in Sa-
muels dayes, * they were defiled
vwith their idols; and in the dayes of
the Kings, they increased wrath.
Solomon himselfe, the wisest man
on earth “ fel into this follie of ser-
ving idols, even the abomination
of the heathens; although God
had † appeared vnto him twise, &
given him a charge cōcerning this
thing. And *Rehoboam* his son,
though for his fathers syn * he
lost

* *1 Sam.* 7.
3. 4.

“ *1 King.*
11. 5.

† *vers.* 9.
10.

* *vers.* 11.
12.

lost the most part of his kingdome,
yet gave himselfe to idolatry, he† 2 Chron.
torsook the law of the Lord, and 12. 1.
all Israel vvith him. Then Iudah * * 1 King.
vvrought vvickednes in the sight 14. 22.
of the Lord; and provoked him
more vvith their synns vvwhich they
committed, then al that vvwhich
their fathers had done; for “ they “ vers. 23.
built them hie places, and statues
(or pillers) and † strange altars, & † 2 Chron.
groves on every high hill, and un- 14. 3.
der every green tree. And Re-
hoboam made † *Gillulim*, filthy † 1 King.
idols, and “ *Chammanim* idols or 15. 12.
images of the sun, and Maacah his “ 2 Chron.
vvife made * *Miphletsch* an idol 14. 5.
of terrour in a grove. And *Abijam* * 1 King.
his son, * vvalked in all his fathers 15. 13.
synns, neyther vvvas his hart per- * 1 King.
fect vvith the Lord his God; al- 15. 2. 3.
though ‘, he despised Ieroboams ‘, 2. Chro.
calves, and boasted that * God 13. 8. 9.
vvvas vvith him. * vers. 10.

8. Idolatry being thus fastned up-
 ō Iudah, could hardly ever be wee-
 ded out agayn: for though *Asa* the
 next king, did his best, with an up-
 right hart, to abolish all the idols
 that his fathers had brought in; yet
 twer the hye places not takē away,
 but remained til *Iehoshaphat* his son
 was King, who took away many
 both † groves and high places,
 howbeit not all; for * the people
 had not yet prepared their harts
 vnto the God of their fathers, but
 “offred stil and burnt incense in
 the high places. And when *Ieho-*
shaphat was dead, his wicked son
 † *Ioram* † walked in the wayes of the
 most idolatrous Kings of Israel,
 even of *Ahabs* house, whose daugh-
 ter he married; and he “ made high
 places in the mountaines of Iudah,
 and caused and compelled Ierusa-
 lem and Iudah to cōmit toyn cati-
 on, that is idolatric. And *Ahaz-*

iah

iah his son, continued ^c, his wic-^c, ^c 2 *Chro.*
 ked way, counselled also therto by 22.2.3.4.
 his vngracious mother *Athaljah*;
 who after her sons death, broke vp
 the house of God, and ^c* all the ^c* 2 *Chron.*
 things that were dedicated for the 24.7.
 house of the Lord, were bestowed
 vpon *Baalim*. Thus *Baal* was ho-
 noured of the people of God, †had †2 *King.*
 a house, and altars, and images, 11.18.
 and a Priest to minister vnto him.

9. The Lord abhorring this great
 impietie, sent this wicked King &
 his mother both soon vnto hell; &
 set *Ioash* * his yong sonne vpon his ^c* 2 *Chron.*
 throne; vwho had for his tutor & 24.1.
 patron, the good high preist *Ieho-*
jadah: by whose advise, the peo-
 ple ^c destroyed *Baal* & his howse, ^c 2 *Chron.*
 and Gods † true worship was re- 23.17.
 stored; albeit not brought as yet to † vers. 18.
 the primitive sinceritie, for the
 * people offred stil, & burnt incense * 2 *Kin.*
 in the high places vntaken avway. 12.3.

But

† 2 Chron. 24. 15. But so soon as this † aged father the
 Preist was dead; the Princes of Iu-
 dah “ fawning on the King, turned
 “ vers. 17. him avway to the former superstiti-
 on; and agayn they * left the house
 * vers. 18. of the Lord God of their fathers,
 and served groves and greivous i-
 dols; and the hie preists son, (the
 Kings cosin) who prophesied a-
 gainst their synns, they “ * stoned
 “ * vers. 20. him to death, (by the unthankful
 21. Kings commandement,) in the
 court of the Lords house, even be-
 tween “ the temple and the altar.
 “ Mat. 23 10. When Ioash vvas taken a-
 35. vway † by a bloody death, Amaziah
 † 2 Chron. 24. 25. his son succeeded “ like his father;
 * 2 King. did vprightly in the eyes of the
 14. 3. Lord, † but not vvith a perfect
 † 2 Chro. hart; for idolatrie still continued
 25. 2. in Iudah, and ‘, the people burnt
 ‘, 2 King. incense in the high places. And
 24. 4. the King himself (to add vnto all
 his fathers synns,) brought the
 Gods

Gods of the *Ædomites*, † and set † 2 *Chron.*
 them up to be his Gods, and wor- 25. 14.
 shipped them, and burned incense
 unto them, which turned to his
 ruine. But *Vzzijah* his son, sought
 God and did uprightly, yet * ac- * 2 *Chron.*
 cording to al that his father Ama- 26. 3. 4. 5.
 ziah did; for the “ high places “ 2 *King.*
 stood stil for offrings and incense; 15. 4.
 & *Iotham* his son † trode the ve- † vers. 32.
 ry same steppes. But *Achaz* son of 34. 35.
 Iotham marred al agayn, & made
 it worse then before; for † he walk- † 2 *King.*
 ed in the way of the Kings of Is- 16. 1. 2. 3.
 rael, yea and made his son to passe &c.
 through the fyre, after the abomi-
 nations of the hethen; and made
 an altar in the Lords house * like * vers. 10.
 to the idolatrous altar which he &c.
 saw in *Damascus*; & “ brake down “ vers. 17.
 the work in the temple of God; & † 2 *Chron.*
 made † molten images for Baalim; 28. 2. 3.
 yea being afflicted for his synns, he ‘, ‘ vers. 22.
 trespassed ‘, ‘ the more agaynst 23.

C

the

* *vers.* 24.* *vers.* 25.* *Ezek.* 23

31.

† *2 Chron.*

29. 6. 7.

* *Deut.*

32. 17.

* *2 King.*

18. 4.

the Lord, sacrificing to the Gods of Damascus which had plagued him; † breaking the vessels & shutting vp the dores of the Lords house, making altars in every corner of Ierusalem, and high places * in every citie of Iudah, to burne incense unto other Gods. And thus Ierusalem *Abolibah*, marred her selfe with inordinate love, and with her fornications, more then her idolatrous sister *Abolah* or Samaria: for Iudah † forsooke the Lord, and turned their faces from his tabernacle, shut the dores of his house, quenched his lamps, & neyther burnt incense nor offered burnt offrings in the sanctuarie vnto the God of Israel, but sacrificed * to Divils, new Gods whom they knew not nor their fathers, and burnt incense to *, *Nehushtan* the serpent of brasse.

11. Then God rayfd them vp
the

the good King *Ezekias*, who † did † *2 Chron.*
 vprightly in the sight of the Lord, *29. 1. 2. &c.*
 according to al that David his fa-
 ther had doon. He opened the
 doores of the house of the Lord,
 brought in the Preists & Levites;
 * clenfed the temple, altar, and in- * *vers. 16.*
 struments of Gods service; sacrifi- & c.
 ced unto God “ for their synns; “ *vers. 21.*
 restored the true worship; fought *25. 29.*
 the conversiō † of al Israel; * caus- † *2 Chron.*
 ed them to break the images, cut *30. 1. &c.*
 down the groves, break down the * *2 Chron.*
 hie places and altars through all *31. 1. &c.*
 his dominiōs, & “ brake in peeces “ *2 King*
 the brazen serpent that Moses had *18. 4.*
 made, & Israel polluted. Thus dealt
 he † wel & vprightly & truely be- † *2 Chron.*
 fore the Lord his God, even with al *31. 20. 21.*
 his hart, & departed not frō him.
 But when he was layd downe in
 peace, *Manasses* his son, repeted
 al the former evils, & added more
 unto them, if ought mought be.

† 2 Chron. 33. 3. &c. For † he went back, and built the
 hie places which his father had
 broke downe; and set vp altars for
 Baalim, and made groves, & wor-
 shiped al the host of heaven, & ser-
 ved them, and built altars to them,
 in the Lords howle; and made
 strange Gods, and caused his sons
 to passe through the fyre; and gave
 himselte to witchcraft, and char-
 ming, and sorcerie, and vsed them
 * 2 King. 21. 16. that had familiar spirits; and * shed
 innocent blood exceeding much,
 til he filled Ierusalem from corner
 to corner; and made Iudah and
 " 2 Chron. 33. 9. Ierusalem to err, to " do worse
 then the hethen whom the Lord
 had destroyed before them. The
 † Jer. 7. 17. 18. † children gathered wood, and
 the fathers kindled the fyre, and
 the women kneaded the dough,
 to make cakes to the Queen of
 heaven, and to power out drink
 offrings vnto other Gods, that they
 mought

mought provoke the Lord to anger: they † set their abominations in the howse wherevpon his name was called, to pollute it: they * builded hie places of Baal, to burn their sons with fyre for burnt offerings unto Baal & unto “ Mo-
 lech. By which abominations they so provoked the Lord, as he forbad his Prophets † to pray any more to doe the people good; for they * had kindled a fyre in his anger, which should burne for ever.

† vers. 30.

* 1er. 19. 5.

* 7er. 32. 35.

† 7er. 19.

14. 14.

11.

* 1er. 17. 4.

12. And although Manasses rewed all before his death, † and repented hartily when he lay fettered in Babel, and being restored to his kingdom, † took away the strange Gods & altars and images that he had made, and restored in Iudah Gods true religion, save onely that * the people sacrificed in the hie places: yet Amon his son

† 2 Chron.

33. 11. 12.

&c.

† vers. 15. 16.

* vers. 17.

† 2 Chron.

34. 3. 4. 2

King. 23.

24.

* 2 Chron.

33. 22.

would not be warned by his fathers evils; but turned agayn frō God, made † idols & images & altars of Baalim, hie places, & groves; and sacrificed * to all the images which his father had made, & served them, & humbled not himself as his father Manasses had doon: wherefore he was soon rooted out of the land of the living, and layd in dust.

† 2 Chron,

34.

† vers. 19.

27.

* Jer. 25. 3

A. C. C.

* Zeph. 1.

5.

† vers. 12.

13. “ Iosias his son abolished all these former idolatries and monuments of them; and did vprightly in the sight of God, as David had doon, and † trembled at his law and judgments: but the people * would not heare the words of the Prophets, caling them from their idolatrie; they sought not the Lord, many of them, but * worshiped the host of heaven, on the howse tops; remayning † frozen in their dregs; and shewed themselves

selves to be † a nation not worthy † *Zeph. 2. 2*
 to be loved. So when *Iosiah* was
 dead, *Iehoahaz* his son, * did as * *2 King.*
 evil as al his fathers, for the tyme *23. 31. 32*
 which he reigned, which was but
 3. moneths: and *Iehojakin* his suc-
 cessor “ dealt as badly; and †^c kil- “ *vers. 26.*
 led the Prophets which caled them *37.*
 to repentance, and *^c burned their †^c *Ier. 26.*
 writings. And after him “ *Ieho-* *22. 23.*
jachin proved no better; though in *^c *Ier. 36.*
 these dayes death came up into *23. 25.*
 their windowes, and Gods wrath “^c *2 King.*
 was in powring out vpon Ierusa- *24. 8.*
 lem. And *Zedekiah* the last King,
 did † stil evil in the Lords eyes; † *2 King.*
 * neyther he nor his servants nor *24. 18. 19.*
 the people of the land, would obey *^c *Ier. 37. 1*
 the words of the Lord; “ there- *2.*
 fore the wrath of the Lord, was a “ *2 King.*
 gainst Ierusalem and Iudah, vntil *24. 20.*
 he cast them out of his sight. For
 it was not the Kings onely, that did
 all these evils, but also †^c their †^c *Ier. 41.*
 wives *9.*

- † Jer 32. 32. wives, and the † Princes of the land, the Preists and the Prophets, and the men of Iudah, and the inhabitants of Ierusalem, even the
- * 2 Chron. 36. 14. * cheife of the people trespassed wonderfully according to al the abominations of the heathen, and polluted the howse of the Lord which he had sanctified in Ierusalem, and “ mocked the messengers of God, despised his words, & misused his Prophets, vntil the wrath of the Lord arose against his people, and til there was no remedie. For that city Ierusalem
- † Jer. 32. 31. had † been unto him a provocatio of his anger, & of his wrath; frō the day they built it, even unto the
- * Ezek. 6. 9. day that he should remove it out of his sight: they had * whorish harts, and their eyes went awhoring after their idols: & with them
- “ Ezek. 23. 37. “ they committed adulterie, til being wexen old in adulteries

God

God sayd, † *Nom shal she and her* † vers. 43.
fornications come to an end.

14. And as it was with Iudah,
 so was it also with the ten tribes
 of Israel; who sucked the milk of
 idol superstition in the dayes of
 *Ieroboam son of Nebat, where- * 1 King.
 vnto they were addicted “ al- 12. 28. 39.
 wayes after, so long as their com- “ 2 King.
 mō wealth did stand; evē through 10. 28. 29.
 out the reign of nineteen Kings, and 15. 27.
 who added unto their forefathers 28. &c.
 synns, & drevv the people to most
 horrible impieties, for vvhich the
 land did spevv them out, †^c and †^c 2 King.
 hethēs came to dvvel in their sted: 17.
 As these are *^c ensamples to us, *^c 1 Cor. 10
 to the intent that vve should not 6. 7.
 be idolaters like them; and are
 vvritten “ to admonish vs, vpon “ vers. 11.
 vvhom the ends of the vvorld ar
 come: so doe they plainely mani-
 fest the strength of this bevvitch-
 ing syn of idolatry, vvhich as a har-

lot stealeth away the hart of man;
and the pronenes of al flesh, (not
of such onely as are aliants from
the Churche, but evē of Gods ovvn
caled people,) to fal vnto this vice,
if God restreyn them not by his
special grace.

15. Novv for the pleasure that
men take in this syn; it may be
conjectured by the readines of al
forts of people (as vve have seen,)
to fal thereinto; and by the cause
of the same, vvhich is the flesh, (one
of the † vvorks vvhereof it is,) &
therefore must needs delite the
fleshly; and that so much the more
as it procedeth from the cheefest
parts of the flesh, namely consci-
ence, vvisdome, reaso, knowvledge,
judgment, prudence, policie, and
vvhatsoever is most excellēt in the
natural man. It may also further
be shewed by examples and simi-
litudes vvhich the scripture set-
teth

† Gal. 5. 19
20.

Rom. 7. 22.
Ec. 1 Cor.
1. 20. 21.
Ec.

seth down.

16. The Prophet Esaias calleth mens idolstheir † *delectable things*; † *Iſa. 44.* because of their desire that is towards them, & their pleasure in them. Ezekiel compareth the idolaters of Israel, to * a woman * *Ezek. 23.* inflamed with love towards some 2.3.5. &c. goodly yong man, on whom she hath cast her eyes, and fixt her affections: and forgetting al modestie, she “ sendeth messengers for “ *vers. 16.* him, and bringeth him to her † in † *vers. 17.* to the bed of love, so * “ discovering her fornication and disclosing her * *vers. 18.* shame. Teaching us by this similitude, that idolatrie is as sweet to the corrupted conscience & mind of man, as lust and fornication, is to any wanton body.

17. The objects also of this vice, are very pleasureful & alluring: for the doctrines, rites, ceremonies and observances of false religion, with the
 gites

gifts and learning of the teachers
 thereof; are like vnto the goodly
 proportion, comely stature & glo-
 rious apparel, which set forth and
 adorn the persons of men, making
 † *Ezek. 23.* them seem like † captains & prin-
 6. ces, and pleasant choise-youths,
 * *vers. 12.* clothed in silks, and * all kind of
 15. gentleman-like apparel, whereby
 “ *vers. 16.* the womans hart, “ as soon as she
 sees them, becomes enamoured.
 The external pomp and shew that
 idolatrie carrieth with it, in temples
 and altars, and images of gold, in
 copes and vestiments, in organs &
 † *Ezek. 13.* melodie, in peaceable † visions,
 16. 7. swet prophesies, and lying divina-
 * *Amos. 4* tions; in diligent * sacrificing,
 4. 5. tithing, thanksgiving, and proclay-
 ming free offrings, with other like
 devotions: these give content to
 the worshipers cōscience, & please
 the mind, no lesse then ‘, ‘ a feast
 ‘, ‘ *Prov. 7.* with peace offrings, and after it a
 14. 16. 17. sweet
 &c.

sweet perfumed bed, decked with quilts and curtains most fine and costly, and † courteous intertayn-^{† vers. 13.} ment of a paramour, with fill of^{15. 18.} love and pleasure of dalliance al the night, is to a loose and lustful yong man, given over to the fleshly and sensual syn of whordome.

18. Agreeable to these similitudes, are the things foretold of th' idolatrie of Antichrist; whose false Church is resembled * by *^{Rev. 17. 1.} *a whore*; the doctrines, superstitions, rites, ceremonies of the same, as the "*wine of her fornication*,"^{vers. 2.} making drunk the Kings and inhabitants of the earth. And the more to allure them therevnto, her *cup* (wherein are the abominations, & filthines of her fornication:) is of *^{vers. 4.} *gold*; her selfe is arayed with *purple and skarlet, and gilded with gold and precious stones and pearles*; cōterfeiting hereby the habit & ornaments

† Rev. 21. ornaments of the true Church the
 2. † spowse of Christ, whose * shi-
 * vers. 11. ning is like to gold & stones most
 18. clear and precious; her lips " like
 " Song. 4. skarlet, and her love much better
 3. 10. then wine. The pleasantnes of that
 false religion enamouring so ma-
 ny " fools, is noted by † the a-
 bundance of her pleasures, where-
 by her merchants waxed rich;
 * the luxurious life and fornica-
 tion of Kings with her; the " ap-
 ples that her soule lusted after, and
 al things that were fat and excel-
 lent; the † musik and melodie
 that there was heard; and is signi-
 fied further by * the sorow and
 lament which al her lovers make
 for her desolation. Now when
 the holy Ghost taketh the most
 pleasant deliteful things in the
 world, and by them noteth out
 that counterfeit religion; what
 would he but teach vs and warn

us hereby, of the sweetnes of this
deceit, which lulleth men in se-
curity; having their wittes be-
witched with the whores inchan-
ting song; † *who so is simple let † Prov. 9.*
him come hither; stollen waters are 16. 17.
sweet, and hid bread is pleasant.

19. But if the intising words of
others, do so far prevail with men,
that they “ follow straightway, as “ *Prov. 7.*
oxen that goe to the slaughter, & 22.
as fools to the stocks for correctiō,
til a dart strike through their liver:
what may we think, is the strength
of a mans owne hart, when he
* goeth a whoring with his own * *Psal. 106*
inventions; how easily wil it pre- 39.
vail against him? Every man na-
turally pleaseth himselfe, and li-
keth wel of his own designes; lov-
ing the fruit of his wit, as the child
of his body: that when † he † *Psa. 59. 4*
hath conceived mischief, and
brought forth (an idol, that is) in-
iquity

- iquitie; it groweth up vwith him;
 † *Act. 7. 41* & delighteth him & he rejoyceth
 in his oown invention; persvading
 himself, that * nowv the Lord vvil be
 * *Judg. 17.* good vnto him, seing he hath found
 13. out a truth, or right manner of
 vvorshiping God. For this his de-
 vise, (specially if it be painred vwith
 some colour of holy scriptures,) he
 * *Act. 19.* esteemeth as “ an image come
 35. down from Iupiter, a doctrine
 from heaven it selfe. And hence-
 forvard, all the blessings that he
 injoyeth, do flow frō this, that the
 † *Jer. 44.* burneth incense to the Queen of
 17. heaven, the idol that he hath made
 * *Hos. 13.* * according to his oown vnder-
 2. standing. Wherefore he vvill loose
 his life, rather then his religion,
 * *Act. 19.* vvich he defends vwith tooth and
 26. nayl, least the “ magnificence
 † *Jer. 28. 11* of his Diana should be destroyed;
 * *Act. 17* he vvill † preach and * dispute,
 18. & “ vvrite for the same, against
 * *Jer. 29. 25* vvhomsoever;

whomsoever; and † persecute (if † 1 King.
 it be in his power) all that contra- 13.4.
 dict it. And whatsoever is sayd
 from the word of the Lord against
 it, he * wil not hear; being as hard- * Jer. 44.
 ly induced to think it no truth, 16.
 which his own witt hath discover-
 ed, as were the Ephesians to think
 “ them no Gods, which were “ Act. 19.
 made with hands; for his idol in- 26.
 vention hath bereft him of sound
 judgment, a seduced hart hath de-
 ceaved him, that he cannot deliver
 his soule, nor say, † Is ther not a † Isa. 44.
 lye in my right hand? 20.

20. So in his blind devotion he
 continueth, blessing himselfe in his
 evil, feigning that he is high in
 Gods favour, and shall have peace,
 * although he walk in the wrest * Dent.
 and obstinacie of his owne hart; & 29. 19.
 that “, because he is guiltlesse, “ Jer. 2. 3.
 surely Gods wrath shall turne from
 him: For he † foloweth no idols, † vers. 23.

D whatsoever

(whatsoever men say,) but he
† *Ier. 5. 2.* † swears, *the Lord liveth*; and wil
* *2 King.* shew by his works, the * zeale that
10. 16. he hath for the Lord against idola-
6. Amos. 4. ters. He bringeth “ his sacrifices
4. 5. and his tithes, offreth thanksgiving,
proclameth free offerings; yea wil-
ling he is to please the Lord,
† *Mic. 6.* though it cost him † thousands
7. of rammes, or ten thousand rivers
of oile; and to give his first-born,
the fruit of his body for the syn
of his fowl: and though he burn
* *Ier. 7. 9.* incense to Baal, * yet wil he come
10. and stand before God in the howse
wherevpon his name is caled, and
“ *Mic. 3.* say, *I am delivered*; he wil “, lean
11. vpon the Lord, and say, *Is not the*
† Ier. 5. 12. *Lord with me? no evil can come vpon*
me; neyther † shal the plague
come vnto me, neyther shal I see
sword nor famine.

21. Finally, the Lord, to teach

us,

us how fast this syn cleaveth unto
 vs, sayth by his Prophet of the i-
 dolatry of Iudah, (his owne pro-
 fessant people,) † that it was writ- † Jer. 17. 1.
 ten with a pen of iron, and with the
 point of a diamond graven upon
 the table of their hart; shewing
 that the inmost affections are most
 deeply and continually infected
 with this vice, and addicted unto
 it; from which, no kind perswas-
 ion, no earnest dehoration, nor
 dreadful threatning wil turn them.
 For when Ierusalem had given
 themselves to this iniquitie; the
 Lord sent vnto them * all his ser- * Jer. 35.
 vants the Prophets, rising up early 15.
 and sending them, saying; return
 now every man from his evil way,
 and amend your works, and goe
 not after other Gods to serv them,
 and ye shal dwel in the land which
 I have given vnto you and to your
 fathers; “ oh doe not this abo- “ Jer. 44.
 minable 4. 5.

minable thing that I hate: but they would not hear, nor incline their ear, to turn from their wickednes, & to burn no more incense unto other Gods. And now as we come to the last demonstration, how hardly this syn is left, when once men have tasted the bitter sweetnes of the same. Which may be seen by the wilful and stiff persisting herein, notwithstanding all judgments threatned, all punishments inflicted therfore. And hereof let Israel be our pattern.

22. After that they had forsaken the Lord, to folow their idols, he (to reclaim them from the iniquitie) denounced and brought upon them many heavy judgments. King Ieroboam son of Nebat, the author of syn to the people, was † rebuked by a Prophet, heard the destruction of his religion threatned, felt his own arm miraculously

† 1 King.
13. 1. &c.

culously withered & recured; saw the altar rent before his eyes: yet could he not perceay the impietie of his trespasse. He had agayn another† Prophets reproof, heard the † 1 King. horrible ruine of his howse me- 14. naced, that his posterity should 1. &c. be swept away as dounge, and eaten of dogs and fowls of the aier; and by the death of his son Abijah, was deterred, if it mought have been, from proceeding in his idolatry: but all this prevailed nothing. He lost in one battel that he fought with Iudah, * five hundred thousand chosen men, * 2 Chron. 13. 17. and some of his cities: and yet had no hart to return unto the Lord; til he was “ plagued of God and died. And the yere af- “ vers. 29. ter, Nadab his son walking in his fathers syn, † was muredred, and † 1 King. all Ieroboams howse, (none left 15. 25. alive,) destroyed, according to the 28. 29.

54 Chap. 2.
word of the Lord.

23. Baasha, whose hands had executed Gods wrath on Ieroboams howse, yet had no grace to forsake his syn; no not though he were threatned for it by a Prophet, † to have like vengeance brought upon his owne posteritie; but continued in that Idolatry to his dying day; and Elah his son, in the second yere of his reign, felt the reward of his fathers synns
† 1 King. 16. 1.--4.
* 1 King. 16. 8.--13. and of his own, * was kild by a conspiracie, and all that family rooted out, none left vnto Baasha eyther of his kinssfolks or of his friends. Neither yet would Zimri, who rooted out Baashas howse be warned himselfe, but vvalked stil in Ieroboams syn, vvhetherfore
" 1 King. 16. 15, 18. " reigning but seaven dayes, God hastened vvrath vpon his head, & he burned himself in his distresse.
19.

24. All this notwithstanding,
the

the people of Israel, and Kings
 that succeeded, left not Ieroboams
 synns, but added moe vnto them,
 and did worse then he. And al-
 though vvrath vvas increased up-
 on the nation, † by svvord and by † 2 King. 6.
 famine, that women did *eat their 24. 25.
 ovvn children for hunger, and the * vers. 28.
 Prophets did “ vweep to think 29.
 of the plagues before they came “ 2 King. 8
 upon them: yet could they not 11. 12.
 be persvaded to leave their idola-
 try. The Lord gave them clean-
 nes of teeth and scarsenes of bread
 in all their cities, † yet turned they † Amos. 4
 not vnto him. He vwithheld rayn vers. 6.
 from them, and made them vvan-
 der about to seek vvater to drink;
 * yet turned they not unto the * vers. 8.
 Lord. He smote them vvith blast-
 ing and mel-devv, and kanker
 vvorms did consume their fruits;
 “, yet turned they not vnto the “, vers. 9.
 Lord. Pestilence he sent among

† vers. 10.

them after the manner of Ægypt, & killed their yong men vwith the svword; † yet turned they not unto the Lord. He ouerthrevv them as God overthrevv Sodom and Gomorrah, & they vvere as a fyre-brand pluckt out of the burning;

* vers. 11.

* yet turned they not unto the Lord. And though the Lord

ec 2 King.

17. 13. 14.

Ec.

“ testified unto them by all the Prophets and by all the Seers, saying; Turn frō your evil vvayes, and keep my commandements: yet vvould they not hear, but folovved vanitie, and became vaine in their idolatry, til the land did spue them out, as it had spued out the hethens that dvvelt before them, and they vvere † spoiled by the Assyrians, and caried captives among the hethens, and hethens came and dwelt in their sted.

† vers. 23.

24.

25. In like manner fared it with the kingdom of Iudah; many plagues

plagues did they feel for their idol service, & many more were threatened: yet would they not turn from this iniquitie. Presently upon Rehoboams apostasie, † they were † 2 Chron. set upon by the King of Egypt, 12. 1. 2. & 6. their strong cities taken; the treasures of the Lords howse and of the Kings, were lost; and the men themselves made * servants to * vers. 8. Shishak.

27. The idolatrous Kings after, augmented syn & wrath, but could not be brought to amendement. Iehoram lost “ Aedom; had his “ 2 Chron. howse and children robbed and 21. 8. caried away † by the Philistims † vers. 16. and Arabians; and himself after 17. two yeres sore sicknes, *c had * vers. 19. his gutts fal out, and so died. Amaziah was “, taken by the “, 2 King. King of Israel, the wal of Ierusa- 14. 13. 14. lem was broken, and the temple &c. robbed. Achaz was sold into the Ds hands.

† 2 Chron. 28. 5. hands of † the Kings of Aram
and of Israel; and six skore thousand
valiant men of Iudah were

* vers. 6. killed in one day, (* because they
had forsaken the Lord God of
their fathers,) and two hundred
thousand taken prisoners; besides

“ vers. 17. 18. 19. “ other miseries that came vpon
the countrie. But these & other
plagues many which God layd vpon

† Jer. 1. 5. 6. 7. on them, til † the whole head
was sick, and the whole heart hea-
vie, from the sole of the foot vnto

the head, ther was nothing whole
therin, but wounds and swelling
& putrified sores; the land wasted,
the cities burnt with fire, and the
daughter Sion remayned like a
cottage in a vinyard: yet the more

* vers. 5. they were smitten, * the more
they fel away; all labour was spent

“ Jer. 6. 29. 30. in vain vpon them, the “, bellowes
were burnt, the lead consumed in
the fyre, the founder melted in

vaine

vain, they wer caled reprobate silver, because the Lord had rejected them. For though he threatned † to make Ierusalem a heap, and a † *Ier. 9. 11.* den of Dracons, and to make the cities of Iudah wast without an inhabitant, and sent unto them saying, * Behold I prepare a plague ** Ier. 18. 11* for yow, and purpose a thing against you, turne you therefore every one from his evil way; “ yet “ *vers. 12.* they sayd desperatly, surely we wil walk after our ovvn imaginations, and doe every man after the speculation of his vvicked hart.

27. Moreover vvhen God had brought upon them the desolatiō threatned; that † Ierusalem vvvas *† 2 Chron. 36.* broken vp by the Babylonians, the temple burned, the people killed, and the rest caried prisoners into Babel; some poor men onely * left to til the land; yet that remnant after yward fled ‘, ‘ into Ægypt ** 2 King. 25. 12.* both *‘ vers. 23.*

both smal and great; and there committed idolatry againe vvith
17er.44.8. † the vvorks of their hands, burning incense unto other Gods in the land of Ægypt, that they might bring distruction vnto themselves, and be a curse and a réproch among al nations of the earth.

28. Behold in this mirrour (whosoever thou art that readeſt,) the readines of all flesh to fall a vvay from God; the pleasure that men take in their ovvn vain invē-tions; and the difficultie to dravv them from folovving after Satan. Behold the madnes and blindnes and astonishment of hart wherewith they are stricken that be givē to idolatrie; & how this gangrene did spread the whol body over, in the Church of Israel; whose historie is left written for example and warning to vs, who all are subject to fall into like syn, are lyable to
like

like plagues, and of like obstinacie
in evil.

For though God have
scourged Christendom with *fyre,*
& *smoke,* & *brimstone,* † out of the
horses mouthes and horsmen cō-
ducted by the Angels of destructi-

† *Rev. 9.*
17. &c.

on: yet the remnant of men not
killed by these plagues, * have not
repented of the workes of their
hands, that they should not wor-
ship Divils, and idols of gold and
of silver and of brasse & of stone &
of wood, which neyther can see,
neyther hear, nor goe; men “ have “
blasphemed the God of heaven,
for their paines and for their sores,
and repented not of their works.

* *vers. 20.*

“ *Rev. 16.*
11.

All † the world wondreth and †
foloweth the beast, admireth the

† *Rev. 13.*
3.

glory and magnificence of the

* *Rev. 17.*

* whore, and without Gods spe-
cial grace, none can keep himsele
from her, for she sitteth “, in the “,
high places of the city, caling them

“, *Prov. 9.*
14. 15.

that

† *Prov. 5. 3** *Ezek. 16*
*17. 18.** *Ezek. 23.*
40. 41.

that passe by the way; and her lips † drop the honey comb liquor, & her mouth is softer then oile; though her end be bitter as wormewood, and sharp as a two edged sword. She taketh her * fayr jewels of Gods gold and silver, the holy scripture and treasures therein; and with them she maketh her images and heresies; and covereth them with broydered garments, as vvrought by Gods ovvne spirit; and setteth his oil and perfume before them. She “ vvasheth herself, as if she vv ere clean from all iniquitie; and painteth her eyes, as if she had the very visage of true faith; and decketh her vvith ornaments, as vvanting no gifts of knowvledge, or utterance, or other furniture of the spirit; and she sitteth upon a costly bed, as being seated and constituted in the best perfection.

Her

Her table is furnisht vvith Gods
 incense & oil; for the vvord, pray-
 ers, sacramēts, ar the diet of devo-
 tiō vvhervvith she feedeth her lov-
 ers; & a voice of a multitude being *vers. 42.*
 at ease, is vvith her; for many fools
 folow her because of her vvorld-
 ly prosperity, she allureth and in-
 tertayneth all comers. Thus vvith
 † her great craft she causeth men † *Prov. 7.*
 to yeeld, and felleth down many *21.*
 vvounded; * great is the num- * *vers. 26.*
 ber of all that are killed by her; for
 her hart is “ nets and snares, “ *Eccles. 7.*
 and her hands bands; he that is *28.*
 good before God shalbe de-
 livered from her, but
 the synner shalbe
 taken by her.

OF IEROBOAMS IDOLATRIE
that infected Israel; & of the pretēses
that he mought make for his syn.

THat the allurements of this
whore Idolatrie wvith her
deccits and snares may be
further manifested, and people be
wvwarned to avoid her destruction:
I vvil yet profecute this argument
against her, to vvncover her skirts
and disclose her iniquitie; hunting
her steps as they are traced in the
scriptures, and left to be seen as a
perpetual type in Israel.

2. The common vvealth of Is-
rael did never injoy such peace &
happines, as in the dayes of Salo-
mon son of David, vvho reigned
† 2. Sam. 40. yeres. Him † the Lord loved,
12. 24. 25. (vvherevpon he vvvas named Iedid-
* 1 Chron. jah;) & chose * him from among
28. 5. many sons, to sit upon the throne
of the

of the kingdome of the Lord over
 Israel, and † to build his house † *vers. 6.*
 and courts, and to be his son, and
 he would be his father. He gave
 * unto him wisdom & knowledge * *2 Chro. 1.*
 and riches and treasures and ho- *12.*
 nour, so as ther was no King like
 him before or after. But Solomon
 “ loved many strange women, who “ *1 King.*
 withdrew him from the love of *11. 1. — 4.*
 God, that he † folowed the † *vers. 5.*
 abominations and idolatries of
 the hethen. Then God * was * *vers. 9.*
 angrie, because he had turned his *10.*
 hart from him, who had appeared
 unto him twise, and given him a
 charge concerning this thing, that
 he should not folow other Gods,
 but he kept not that which the
 Lord had commanded him. Ther-
 fore God ‘, ‘ rent the kingdome ‘, ‘ *vers. 11.*
 from him, and gave it to his ser-
 vant † Ieroboam son of Nebat, † *vers. 26.*
 a man of the tribe of Ephraim; *29.*

E

with

† vers. 38.

with this certification, that if † he would hearken to all that God commaunded him, and walk in his wayes, and doe the right in his eyes; he would be with him, and build him a sure house and give Israel unto him. Now when Solomon was dead, all this came to passe; for Rehoboam his son, * lost the most part of his realm, and ten tribes declined after Ieroboam, and chose him their King.

* 1 King.
12.“ 1 King.
12. 26. &c.

3. But he, (though otherweise a man wise and politik,) wanting heavenly wisdome, relyed not in faith on the promise of God, but went and consulted with flesh and blood, how he mought cōfirm the kingdom to himself. And thinking “ in his hart, that if the people should (as they were wont) goe vp to Ierusalem to worship God there; their harts would turne from him to Solomons son who reignd

reignd in that place, and so they would kil him. Being fraught with this fear, and void of faith; he thought to prevent these evils, by setting vp a place of Gods publick worship, in his own dominions. And knowing that the people would not easily be drawn to a new religion, he retayned a shew stil of the old; not altering any article of the faith, nor yet many of the external rites; but as in Ierusalem ther was a Temple and altar and other outward signs of Gods habitation with his Church: so would Ieroboam in Israel, make temples & altars & signs of Gods presence, that his people mought serve him there. Then † made he two calves or oxen of gold, and set one at Bethel, another at Dan, with houses and altars and other like furniture, and sayd to the people, * It is too much for you

† 1 King.
12. 28. & c.

* vers. 28.

to goe up to Ierusalem, behold thy Gods (o' Israel,) which brought thee up out of the land of Ægypt.

4. The changes and corruptions which he brought into Gods worship, were chiefly these. First of the place, which God had † chosen to be at Ierusalem: but Ieroboam would have * at Dan & Bethel. Secôdly of the signes or testimonies of the divine presêce; which at Ierusalem was by Gods ovvn ordinance, “ the ark of the covenant, with the glorious golden Cherubims wheron he sate, & from which his voice had been heard: but at Bethel and Dan, by Ieroboams devise, † were buloks or calves of gold. Thirdly of the tyme; for the feast of Tabernacles appointed of God * to be kept the 15 .day of the seventh moenth; Ieroboam put off vntil the

† 2 Chron.
7. 16.

* 1 King.
12. 29.

“ Exod. 25
10. -- 22.

Num. 7. 89

Psal. 80. 1.

† 1 King.
12. 28.

* Levit.
23. 34.

† the 15. day of the eight moneth. † 1 King.
 Fourthly of the persons admin- 12. 32.
 string the holy things; which by
 Gods authoritie * were Aarons * Num. 18.
 sons, & their brethren the Levites: 1. 7. Dent.
 but by Ieroboams dispensation, 10. 8.
 “ were of other parts and lowest “ 2 King.
 of the people. These things be- 12. 31.
 ing † consulted of, and agreed † vers. 31.
 upō by the King & state, the peo-
 ple of Israel yeilded unto, & prac-
 tised accordingly; shewing their
 prompt obedience and devotion,
 in going * because of the one, * vers. 30.
 even to Dan a city in the utmost
 part of all the land. Thus synned
 Ieroboā, & made Israel to syn; &
 it “ turned to syn vnto his house, “ 1 King.
 even to root it out and destroy 13. 34.
 it from the face of the earth.

5. Against this innovation, there
 were some that presently rose up,
 refusing to folow the religion of
 the King; especially the Preists

† *Dent.* 33. and Levites, (according to the
 10. charge they had † to teach Iaa-
 * *2 Chron.* kob Gods judgments and Israel
 21. 13. his law,) * resisted the supersti-
 tion, and put the people in mind
 of their dutie; which Ieroboam
 † *vers.* 14. perceiving, “ put them from
 † *2 Chron.* their office, and † drove them
 23. 9. out of his realm. Some also there
 * *2 Chron.* were of * all the tribes of Isra-
 21. 16. el, that hearkning to the whol-
 some doctrine of their ministers,
 and folowing their good exam-
 ple, left their own country, & re-
 sorted to Ierusalem, so strength-
 ning the kingdom of Iudah. Thus
 was there a controversie among
 the people, about these the Kings
 ceremonies; some counting them
 novelties & profane superstition;
 others (and they the many,) es-
 teming them laudable, and wel
 fitting their state. But the men of
 Iudah reproched them for this, as
 having

having † forsaken God, and made † 2 Chron.

* them golden calves for Gods, & 13. 11.

doon many like abominations. *vers. 8.

The Lord also vsed other means

to draw the King and people to

repentance, by the admonition

“of a Prophet, confirmed by mi- “ 1 King.

racle; by striking dead Ieroboams 13. 1. 2 & 6.

arm, and healing it agayn; and

by † taking away his beloved † 1 King.

son Abijah. These things though 14.

they could not but trouble both

King and people, yet could they

not prevail to bring them to re-

pentance; for Ieroboam had many

things to say for himselfe, and

much could he colour his new

coynd religion, answering the ob-

jections that were made against

them, by this or the like apolo-

gie.

6. **I** SEE my course, (ô men
of Israel,) to be much
suspected if not wholly misliked

of many; some thinking my ceremonies to favour too rankly of he-then superstition; some charging me plainly vvith flat apostasie and forsaking of God. But hovv farr off I am from all such impietie, (hovv ever it please men to mistake my meaning, and pervert my actions,) I hope to manifest unto all indifferent persons. Chiefly sith that I have neyther spoken nor doon against any article of the ancient faith, nor changed any fundamental ordināce of religion, given us by Moses; but worship with reverence the God of my fathers, & love him (as I am taught) † with all my hart and with all my sowl, cleaving unto him alone who is my life, & the length of my dayes. Other Gods of the nations I utterly abhor, with all their impure rites and services; and if any shall now or hereafter decline to such abomination,

† Dent. 6.
4. 5. and 30
20.

abomination, I trust we shall shew
 † the zeale that we have for the † 2 King.
 Lord our God, against all their im- 10. 16. 29.
 pietie. The alteration that I have
 made, is in matters of circumstāce,
 things merely ceremoniall; wher-
 of there is no expresse certayn
 or permanēt law given us of God;
 & which are variable as time place
 and person give occasion; and such
 as good Kings have changed be-
 fore me; and have been blamlesse.

7. And first for the place where
 God is to be worshiped, which
 many now would have at Ierusa-
 lem onely; I find the practise of
 our Patriarch Abraham and the fa-
 thers folowing, to be farr other-
 wise. They sacrificed to God, as
 occasion was offred in every place * Gen. 12. 7.
 they came; in * Shechem, and in † Gen. 35. 7.
 this " Bethel; in the † plain of 18. Gen. 13.
 Mamre, and in * Beersheba: so * Gen. 26.
 this superstition of tying God to 25.

one place was not hatched in their dayes. After this when our fathers
† *Exod. 24* came out of Ægypt, they † of-
5. fered sacrifices in the wildernes; &
being come into this land, in how
fundry places of it have they ser-
* *1 Sam. 1.* ved God? at * Shilo the taber-
3. &c. nacle and ark was many dayes, &
all Israel sacrificed there. Again
“ *1 Sam. 7.* at “ Kirjath-jearim the ark had
1. 2. abiding twenty yeares; and there
† *1 Sam.* men fought the Lord: and after
21. 1. 6. &c. that, in † other places many. But
when David was King, he remo-
* *2 Sam.* ved the ark * to Ierusalem; and
6. 12. &c. the tabernacle vvhich Moses had
made, he left in a hie place, at
“ *1 Chron.* Gibeon: and thus vvere there
21. 29. two places of publik vvorship at
one time; and Solomon sacrificed
† *1 King. 3.* † in them both. And shall vve
4. 15. novv grow so superstitious, as to
bind God to any one place? Nay;
this all is the Lords land, and his
eyes

eyes ar in every part of the same:
and it is not so material vvhether
vve doe vvorship, as vvhom vve
vvorship, and vvith vvhat affecti-
on; for our God is neer in all times
and places, to all that cal upon
him in truth.

8. But it vvil be sayd, that Ie-
rusalem is the place vvvhich God
hath chosen; promising unto Solo-
mon † to put his name in the
Temple there for ever, and that † 1 King.
his eyes and hart should be there 9. 3.
perpetually. I ansvver, the promise
and covenant vvas conditional, if
Gods * statutes and judgments * vers. 4.
vvwere observed: for if they should
turn avvay, and “serv other Gods, “ vers. 6.
God sayd † he vvould cast out of † vers. 7. 8.
his sight, that house vvvhich he had
hallowed for his name; & it should
be an astonishment and a hissing
to all that passe thereby. And see
vve not how Solomon forfeited
his

† 1 King. 11

4.

* vers. 5.

* vers. 7.

† 1 Sam. 4

Psal. 78. 60

Ec.

* Jer. 7. 12

14.

* 1 King. 9

3. 5.

his bond: His wives † turnd his
 hart after other Gods; he folowed
 * *Ashteroth*, and *Milcom*, *Chemosh*,
 and *Molech*, and other abominati-
 ons of the gentiles, and “ built
 them hie places: for which his wic-
 kednes God was angrie, and hath
 rent his kingdome from his son, &
 given it to me. Look to Gods place
 which was in *Shilo*, † where he
 set his name at the beginning; and
 see what he did to it for the ini-
 quitie of Israel: even * so wil the
 Lord doe to that house in Ierusa-
 lem wherevpon his name is caled,
 wherein also they trust. Example
 see in the rent of the kingdom; for
 at the same time when promise
 was made to dwell in that howse
 for ever, God promised “ also to
 stablsh that throne of Solomons
 for ever: how be it, already the
 throne is thrown down, and most
 of the realm committed to me. As
 is the

is the one, doubtlesse so is the other; no sanctity remayneth in the place so polluted with idolatrie: the holynes is gone.

9. And now that this *Bethel* where I build a house to our God, is the place which he hath chosen to dwel therin; we may boldly say: for it is most renoumed, the cheife & supereminent place in the land. They boast in Ierusalem, how their Temple standeth upon mount ^{† 2 Chron.} *Morijah*, wher Abraham our fa- ^{3. 1.} ther * offred his son Isaak (a type * ^{Gen. 22.} of the Messiah) for a sacrifice to ^{2. & c.} God: we also can glory, how Iaakob our Patriarch saw in this our place, a " ladder that reach- ^{" Gen. 28.} ed from earth to heaven, by which ^{12.} the Angels of God went up and down; a type also doubtlesse of our Messiah to come, by whom as by a ladder we shal get vp to heaven, whom ^{† Psal. 97.} ^{7.} all the Angels of God

God shal worship when he cometh, and shalbe seen to ascend and descend upon him. Here God appeared to our father Iaakob, † promising him the land, and heyres to possesse it. He then acknowledged how * the Lord was in this reverend place, that it was no other but the *house of God*, and the very *gate of heaven*, and therevpon gave it a new name *Bethel*, Gods house; whereas at the first it was *called Luz*: yea Iaakob vowed that at his safe return, the stone which here he had set up for a pillar, † should be Gods house. And this his devotion was approved of God, who expresly commanded him * to dwell in Bethel, and make him an altar here; vvhich he performing, God graciously accepted, & appeared agayn vvith new promises in this place, vyherupon the name vvas agayn confirmed

† Gen. 28.
13. 14.

* vers. 16.
17. &c.

vers. 19.

† vers. 22.

* Ge. 35. 1.
&c.

med to be Gods house or † Bethel. † vers. 13

Thus having so venerable antiqui- 14. 15.

ty on our side, can any man doubt but it is more safe to vvorship here at Bethel, a place sanctified of old, & so since continuing: then at Siō, of late so fovvly polluted by Solomons grosse idolatry.

10. And me thinks the remembrance of that late impietie, should keep men from doting so on that place; for it is much to be feared Rehoboam vvil set vp ere long his fathers religion, vvho folovved strange Gods; seing he vvalketh already in his evil vvay of oppressing the people, and * could not be * 1 King. brought to ease them at all of any 12. 3. 4. 13. tax or burden, vvherevvith his fa- 14. ther loded them. As he folovveth his father in synning against the people, so is he like to doe in synning against God. For loe the hie places vvch Solomon builded for

† 2 King.
23. 13.

for Ashteroth and Chemosh and Milcom the idols of the hethen, † are left standing stil, even before Ierusalem and on the right hand of the mount of corruption, and as like there to continue. Which wherefore is it, but for a snare to the people, that they may fall agayn to the former syn?

* 1 King.
12. 28.

11. I now being King, doe hold it my dutie to keep all my subjects from such danger of idolatry; and to look that the true God be served in my kingdome, least men eyther grow prophane, or turn unto vanities. For to goe to Ierusalem, it may prove perillous; sure it is * overmuch for the people that dwell a far off; and semeth to me altogether vnreasonable. For may and ought not every Prince and people to serve God in their ovn country? was ther any before me, that might not doe it; and

and am I more in bondage then
 all? Besides, who knoweth not the
 grudge that Rehoboam hath
 against us, whom of late † he † 2 Chron.
 would have warred with, if God 11. 1--4.
 had not stayed him? Why, he
 counteth me and my people * re- * 2 Chron.
 bels; and if he can get me within 13. 6.
 his dominion, he wil surely cut off
 my head, and the heads of many
 moe. And doth God, (who “ de- “ Hos. 6. 6.
 fireth mercy rather then sacrifice)
 require of men thus for to run vp-
 on the swords point, and endan-
 ger their lives without cause, and
 onely for a circumstance of place?
 I am not so weak of judgment, as
 to think it; neyther wil I be so un-
 wise as to hearken to these Levites,
 who kindle the fyre of contenti-
 on among my subjects, and teach
 that we all must goe up to Ierusa-
 lem, or els we may offer no sacri-
 fice to God. Beleeve them that lyst;

F

I have

I have otherweise learned the truth of the law; and trust we shall so serv the Lord at home, as wil please him wel ynough.

† 1 King.
12.28.

* Exod.
20.2.3.

“ Pſal. 81.
8.9.10.

12 . For the worship that here we perform unto God, is (for the substance) the same that himsele commaunded by Moses. We serv the same God † that brought us up out of the land of Ægipt: & this is * the first and the great commaundement on which al other doe depend; the keeping whereof, “ hath the promise of reward. We offer the sacrifices of beeves and of sheep, we burne incense, pay first fruits and tithes of all we possesse; we observ all the ordinances that our fathers have kept synce the world began, and God hath cōfirmed in his written law for ever. We hold the mayn article of our *Messiah* to come, and of redemptiō from our synns by

by him; by which faith our ancestors have pleased God: and vnto this he leadeth us in his law. In this faith offer we according to the law, * bulloks for attonement & forgivnes of our synns; a shadow unto us of our Messiah, who shalbe led as an ox to the slaughter, & purge our iniquities by his own blood. In testimony of this true & catholik faith, I have made these bulloks† of gold, (similitudes of the greatest sacrifices,) as representatiōs of that our true sacrifice, the promised Saviour whom we expect.

* *Levit. 4.*
4.13.14-20

† *2 King.*
12.28.

13. If here it be sayd, we doe against God, in making these golden figures; because he forbiddeth
“ graven images to be made: the
answer is easy, Gods meaning is
not to forbid all images simply,
but onely idols that have divine
worship doon vnto them. Such as
was that Calfe which our fathers,

“ *Exod. 20.*

† *Exod.* 32. † made in the wildernes: for they
 * *Psal.* 106. * worshipped the molten image
 19. it selfe, (not God by the image,)

“ *Exod.* 32 but made them “ *Gods of gold,*
 31. which was against the expresse

† *Exod.* † words of the law; yea they
 20. 23. were so grosse, as they turned him

* *Psal.* * their glory, into the similitude
 106. 20. of a bullok that eateth grasse; and

“ *vers.* 21. “ *forgat God* their saviour, which
 had doon great things in Ægypt
 for them. But God forbid, and
 farr be it from us (good people)

that we should thus doe. We
 worship not the images of our
 bullocks here, any more then we
 worshiped the images of the Che-
 rubims, and other resemblances,
 in Solomons temple: but we wor-
 ship God, and him onely doe we

† *1 King.*
 12. 28

serv, even † the God that brought
 us out of Ægypt, not any other.

14. Yet some are so hardly
 prejudiced against me, as they spare

not

not to say, I † have made you † 2 Chron.
these golden calves for Gods; and 13. 8.

think that I give the honour to
them, that is due to the eternal &
blessed God himsefe; because (for
sooth) I sayd, * *behold thy Gods o* * 1 King.

Israel. But were I so minded; I 12. 28.

should be in deed more brutish
then a calfe my selfe. What, should

I deny the creator of the world; the

God of all our fathers; the won-

ders wrought for us in Ægypt &

other places; & turn to these ima-

ges which are made with mens

hands, and think them very Gods?

Farr be such a grosse conceipt,

from every true Israelite. Nay, if

I should have attempted any such

thing, would you not have stoned

me? And as for my speach in cal-

ling them *Gods*, who is ther so

simple that knowes it not to be fi-

gurative, and very familiar to eve-

ry mans ears? I am not the first,

that thus hath spoken, our fathers before me used often such phrases. When the Angel of God appeared unto Abraham, he caled the place † *Iehovah-jireh*, that is, † *Gen. 22.* *The Lord seeth.* Iaakob built an altar; and caled the place, * *Gen. 35.* *The God of Bethel*, Moses himselfe made an altar in the desert, and named it “ *Exod. 17* *Iehovah Nissi*, that is, *The Lord my banner.* Yet none of us, I trow, doe think that they esteemed these places or altars, to be properly Gods. The Ark is caled † *1 Sam. 4* *the glorie of Israel*; the * *strength of God*; the “ *King of glorie*; and (what can be layd more) the † *holy Lord God.* The lamb is caled, * *the Lords passeover*; and many such like sacramental speeches, have we & our ancestors been accustomed unto. What if I should cal the paschal Lamb, our Messiah; because it is a type of him: or the Manna

Manna which our fathers did eat,
and water which they drank out
of the rock; the body and blood
of our Messiah: should I for this
be suspected of idolatrie? My eni-
mies mought be ashamed thus to
cavil, and calumniate my honest
actions, who have made these vi-
sible signs, for to serv the true God
by; and to be but as testimonies of
his presence here.

15. And that this is lawful, the
law it selfe wil shew: which in-
tendeth not the prohibition of all
images, but the abuse of them as
idols; for so it is written, *† thou*
shalt not bow down to them nor serv
them; wherby God explaneth his
mind, which is, that we should
make no graven images for to wor-
ship them; but to worship God by
them, where is that forbidden?
Nay the contrary is evident; for
have we not worshiped God in Je-

† Exod. 20
5.

† *Exod. 25.*
18. &c.

rusalem and other places, by images? What are the † golden winged *Cherubims* vpon the ark, but images by which both we and our fathers have honoured God. And if any object, that these were made by Moles at Gods command; but none els may be made by any other: let him look into Solomons temple builded but the other day, and there he shal find

* *1 King.*
6. 23. &c.

* *vers. 29.*

† *Gen. 3.*
24.

* *Exod. 20.*
4.

* two new *Cherubims* of great and high stature, whose wings reach from one end of the holy place to another; and besides these, all the walls of the temple are full of such figures. Perhaps some will say, it is tolerable to have the shape of *Cherubims*, as being figures of † *Angels*; but any other forms, especially of beasts, is utterly vnlawfull. Well, how ever the law forbiddeth to make the liknes of * things in heaven, as of things

things in earth, and so the Angles
 may no more be pourtrahed
 then beaſts or birds: yet to take
 away ſcruple; I referr you to So-
 lomons † twelve oxen or bulls of † 1 King. 7
 braſſe, which bear up that molten 25.
 ſea which ſtandeth at the dore of
 the temple for the Preiſts to waſh
 in: alſo to * the Lions, bulls and * 1 King.
 Cherubims wrought vpon the ten 7.29.
 brazen baſes of the cauldrons,
 wherein the work of the burnt
 offerings “ is waſhed and clenſed “ 2 Chron.
 every day. If Solomon in his tem- 4.6.
 ple, mought make bulls of braſſe,
 is it a ſyn for me to make ſuch
 of gold? Tuſh, theſe are but the
 cavils of theſe puritan Preiſts and
 Levites, that of a ſtomach and re-
 fractary mind will not be confor-
 mable to my ceremonies; whom
 therefore I mean † to drive out † 2 Chron.
 of my cuntry, that they trouble 13.9.
 my people no more.

16. Yet wil I doe my best, to
 satisfie them ere they goe, in what-
 soever they can say against me. To
 proceed therfore to the *time*, (an
 other circumstance which they ob-
 ject, for want of more weighty
 matter;) they think it much that
 I have proroged the feast of Ta-
 bernacles, vntil † the 15. day of
 † *1 King. 12* the 8. moneth; because it is ap-
 32. pointed by Moses to be kept
 * *Lev. 23* * the 15. of the 7. moneth. Here-
 39. in thy stil doe but strayn our a
 gnat: for so the thing it selfe be
 observed, what skilleth it for the
 change of the moneth? The feasts
 were made for men, not men for
 the feasts; and if we keep them in
 any meet and commodious time,
 it pleaseth God wel ynough: which
 I wil further shew by the law
 it selfe. When our fathers came
 out of Ægypt, they kept by Gods
 commaundement the paschal feast
 vpon

† vpon the 14. day of the first † *Exod. 12.*
moneth; and this was enacted to 6.

be an ordinance * for ever. Af- * *vers. 24.*
ter, it fel out, when a passeover

“ was kept in the wildernes, that “ *Num. 9.*
certayn men † defiled by a dead 1.--5.

man, could not keep it by reason † *vers. 6. 7*
of their uncleannes, and came vn-

to Moses to know what they
should doe. He could not tel,

* til he had asked the Lord. * *vers. 8.*

Then God spake and sayd, “ If “ *vers. 10.*
any of you, or your posteritie, be &c.

unclean, or in a journey, let him

keep the Pascha in the 14. day of
the second moneth. Behold here

how God explaineth his own law,

shewing that he respecteth not

the moneth, as though ther were

any holynes in it; but if the feast

were kept, though a moneth after,

(vpon just occasion,) it should be

acceptable. Forasmuch then as we

have so pregnant an example of

occasional

occasional changing the time without any syn: me thinks these men are too too precise; that condemn me, who vpon just occasion, and advise with others, have deferred this feast, a moneth longer then ordinarie.

17. It may be these men, make question of my authoritie, and think me not the lawfull supreme governour, under God, of the Church; or that my primacie bears me not out to alter ceremonies or circumstances in religion: but this I can sufficiently clear. For I have my kingly office from God the king of kings; † he appointed me herevnto by his prophet, and chose me * by his people. I am not inferiour to any Prince that hath been before me. What though I be not born of kingly blood: neyther vvas David. And what though Solomon and Rehoboam

† 1 King.
11. 29. &c.

* 1 King.
12. 20.

Rehoboam his son, were possessed
of the crowne before me: so vvas
Saul and Ishbosheth his son pos-
sessed of it before King David. But
God for Sauls syn, † gave the † *1 Sam.*
kingdom to David his servant, and *12. 28.*
no man doubteth of his lawfull
title: so God for Solomons syn,
* hath given this kingdom to me * *1 King.*
his servant; and my title is just. *11. 31.*
Neyther goe I beyond my line;
I am content vwith my ten tribes,
let Rehoboã have the rest. Now
being your lawfull Prince, ô Israel,
it lyeth me upon to see the Church
ordered, as vvel as the common
vwealth; to make lawes (not con-
trary to the lawes of God,) for the
holy and peaceable goverment of
you; to take heed you fall not to
Solomons idolatrie, or folovv o-
ther Gods. Things substantial &
fundamental, I vvil in no vveise
change: circumstances of things,
and

and ceremonies, I may freely change, for they are not permanent or perpetual.

18. And herein I can assure my selfe and others, by example of **DAVID** the beloved of **GOD**,
 † *1 King. 11* † commended to me for his holy
34.38. walking and upright administration. He ordered many things in the service of God, otherwise then he had expresse warrant for, in the written law. He removed the ark,
 * *1 Chron. 13. and 15.* * from Kirjath-jearim to Ierusalem. He appointed “ instruments
 “ *1 Chron. 16. 4. 5. & c.* of musick, cimbals, and vials, and harps &c. wherofther is no mention in Moses law. He † distributed the Levites into their orders & offices, making some singers, some porters, some assistants to the Priests: yea and * the sacrificers he set in
 * *1 Chron. 24.* 24. classes or courses; and wher shal we find these things warranted in the law? If David then our worthy

thy predeceffor, did thus order the Church, and alter the ceremonies, by his regal authoritie: may not I, which have equal power in my dominions doe the like? And Solomon his fon, before he fel frō the true God to idols, did many things otherwvveise then is vvritten in Moses; & God did allowv them.

In his famous temple he had † ten † *2 Chron.*
golden candelstiks, and ten tables; *4. 7. 8.*

vvheras God by Moses, ordeyned of ech * but one. In sted of one * *Exod. 26*
Laver that Moses made to vvash in, *35.*

Solomon made “ ten caldrons; “ *2 Chron.*
besides that other vessel, vvchich *4. 6.*

for the hugenes of it, is caled † a † *vers. 2.*

sea: vvith many other differences, vvchich vvho so compareth his vvorks vvith Moses vvritings may easily perceive. These Preists of Levi are much to be pitied, that urge so the letter of the lavv, vvchich I think they understand not. They

say

† Dent. 4. 2

say it is written † ye shal put nothing to the word which I command you, nor take ought therfrom, but they mind not how this intendeth matters of faith, & doctrines fundamental, vvhich I vvillingly grant may in no vveise be corrupted: but ceremonies are variable, and circumstances may be changed upon every iust occasion, as before I have proved, and the practise of my godly predecessors doth approve. Accordingly mean I to retayn my liberty, and mainteyn my prerogative royal.

* 2 Chron.
13. 9.

19. It resteth to be scanned, how we shall doe for Ministers, if the Preists of Levi be put away. And for this I * am reproched as violating the law; wheras necessity constrayneth me to take other order. I know that Aarons sons are appointed by law, to doe the Preists office: but the power is in
the

the Church of whom they had their authoritie; and mought stil administer, if they were not so scrupulous. It is then their own fault that they are deposed, and be it vpon them: for we will serue God, as did our fathers, before these Aaronites injoyed the Priesthood. I find that of old, the Patriarchs † Abraham † Gen. 12.8
 † Isaac and † Iacob, offered sacrifices and 13. 4.
 themselves, even then when 18. 6.
 Melchisedek * the Priest of the * Gen. 14
 most high God lived in the land. I 18. 19.
 find agayn, how Moses did send
 "yong men of the children of Is- " Exod. 24
 rael to offer burnt offrings and
 peace offrings to the Lord. How
 ever therefore for order sake, this
 work was committed to the sons
 of Aaron, yet hold I it not to be of
 necessity to salvation, or of the es-
 sence and being of a true sacrifice,
 that an Aaronite must offer it. But
 seeing all the Lords people are holy,

God I will canu... yea

† *Exod. 19.* yea a † *kingdome* of Priests as the
 6. Lord caletth them in his law: they
 may (no doubt) being duly sancti-
 fied and consecrate therto, offer
 acceptable sacrifices vnto God.
 And hereof I wil have care, that
 * *1 King.* none shall administer * but such
 12. 31. † as are consecrate, but I wil not
 * *1 King.* debarri any, be he of what tribe
 13. 33. soeuer, if he be fit otherwise. As
 for these refractary ministers the
 Levites, I wil revenge me of them,
 for they are the troublers of the
 state, the boutefeus that set on fyre
 all the country. For loe how many
 † *2 Chron.* people † of all the tribes of Israel,
 11. 16. 17. are ready to leav the land, and run
 to Rehoboam in Ierusalem. These
 men are the cause of all this stur &
 faction: their doctrine impeacheth
 my supremacie, and disturbeth the
 peace of the Church. Wherefore
 * *1 King.* as Solomon * cast out Abiathar
 37. from being Preist unto the Lord,
 because

because his hand was with Adonijah: I also by like right, † wil cast † 2 Chron. 11.14.
out these Priests of Levi, whose
hands ar with my enemy Rehobo-
am. So rest and peace shalbe vnto
myselfe, and to my people.

20. Yet a few words more, of
the evēts that are happened; which
in their simplicity many doe mis-
take and abuse against me. The
Prophet * that came out of Ju- * 1 King. 13. 1.
dah to Bethel, and gave there a
signe; made some for to think, I
had synned in deed. My selfe, I
cōfesse, was somewhat moved when
I felt “ my arm withered: but se- “ vers. 4.
riously weighing things after, as
they were, I stayed my thoughts.
For first, he came but as any false
Prophet, (if God so permitt,) may
come at all times; I mean, with sign
and wonder, but without word of
truth, to convince the conscience.

He †^c cried against the altar: but †^c vers. 6

shewed no law of the Lord to condemn it. He threatned destruction; but who knowes when the day shall come; for no time was set down; that men may be held with continual expectation. I find in the law, that a † Prophet may arise, giving a sign or wonder which shall come to passe: and yet his doctrine may be abominable, and God therby * proveth the harts of his people. The enchanters of Ægypt “ could also doe miracles even like unto Moses: yet were they no Ministers of the Lord. What then though this falsen had power to doe great things, & therupon was hired by the King of Iudah to come preach against me, and seduce my people: no wise man will rest on counterfeit miracles, but will settle his hart on the law of God; which that Prophet could not convince me with all (for then I had yeilded)

† Deut. 13.

1. 2. &c.

* vers. 4.

“ Exod. 7.

11. 12.

yeilded,) but sought to get credit by abusing that power, which God did permitt him to have for my trial. The abuse of Gods name can not long goe vnpunished, for it is a great syn: neyther scaped this Prophet due vengeance for his crime; but as he went homeward, he was slayn † by a Lyon. † 1 King. Wel worthy end, for such as dis- 13. 24. semble the message of the most High. How ever therefore some think of this matter, I am not perswaded he was a man of God, that came to so fearfull a death.

21. But the death * of mine * 1 King. own son Abijah, fate neerer me, & 14. made me look narrowly into mine actions, til I found in deed wherof to resolv. I sent myne own wife " to Ahijah the Prophet for coun- " vers. 2. sel about him: but the cholerik old man † would not suffer her † vers. 6. to speak, but breaking out into heat

and menaces, gave her an answer before she asked, It is ealy to see his partial affection; he leaneth toward Iudah, and speaketh with bitternes against me, that never did him hurt. And were it in deed that I had offended; my fault mought be shewed me in love and meeknes: which would better be- seem the Prophets of God, then this their distempered cariage. And what was the cause, why he did so threaten me? even the com- mon calummie that the Iewes doe give out, for he sayd, † *I had made me other Gods*: but how false this is I have shewed before; and it be- came not his gray head to beleev such reports, and condemn me unheard: I have not forsaken the Lord my God, but the thing is mistaken by the * blind Prophet, who discerneth no better my acti- ons, then he can doe colours. My
son

† vers. 9.

* verse. 4.

son is dead and gone, for his day was come; if he were cut off before the time, it was rather for his vice then for his vertue. The Prophet sayd ther was † *some goodnes found* in my son, towards the Lord God of Israel; and therefore he must die. But dooth the Lord use so to reward them that are good before him? It is sayd in the scripture of wicked men, that *they* * *shal not live out halfe their dayes:* * *Psal. 55* yet now this yong mans death is 23. brought as an argument to prove he was godly. Ahijah, I perceiv, is too old to be a " Seer any lon. " *1 Sam. 9. 9.* much overseen in this his new doctrine. Gods law † biddeth chil- † *Exod. 20* dren to honour their parents, that their dayes may be long in the land; but this my child had his dayes shortened; doubtlesse for disobedience. My other sons *c con- *c *2 Chron 11. 14.* sented

sented to that which I did about religion; and they live and prosper: he onely would be more precise then his brethren, and his honour is layd in the dust. Thus see I in my house the proverb fulfilled,

† *Prov. 10. 7.* † *The fear of the Lord increaseth the dayes: but the yeares of the wicked shalbe diminished.* For which I lament, through fatherly affection,

but am nothing moved to leav my religion; nay rather these judgments confirme me therin, for I see how they that speak against it, are cut off. Yea God himselfe hath been my protectour, and withheld

* *2 Chron.* * by his Prophet, my enimies of

11. 2. 3. 4. Iudah from fighting against me. On him will I lean, and trust in his name; being fully resolved not to alter my course, but I & my people to continue as we are, vntil we lye down in peace.

Chap. IIII.

A CONVICTION OF
Ieroboams impietie.

THese and the like pretenses many, Ieroboam could allege for to justifie his caule; wherein was onely shew, but no weight of truth. Yet such is mans corruption, as he wil admitt of any colour, rather then leav the syn that he affecteth: and being in high transgression of the law, wil bear himselfe upon the law, as if it made for him in his iniquitie. But as David prayed God, that he would † not encline his hart to † *Psal. 141* word of evil, to set himselfe to 4. pretend pretenses (or forge excuses) in wickednes, with men that work iniquitie; so need we all continually to aske of God this grace; for as of Adam we have lerned to syn, so also for to hide and cloke

our syn, and cover our nakednes, though it be but with figleaves. That may be seen in Ieroboam here.

† 1 King.
11. 38.

* 1 Cor. 3.
19.

2. For he not having faith in God, nor resting on his promise, (who would † be with him and build him a sure house as he had builded for David if he did that which was right in his eyes:) gave himselfe to policie, and folowed the wisdome of this world, (which is * foolishnes with God;) wherby he fel into vanitie, altered and innovated the ordinances of religion, to the ruine of his house and of his people.

“ Deut. 27
26.

3. The plea how he reteyned the grounds of true religion, and varied but in ceremonies; came out of Satans schole, wher Gods commands are wont to be extenuate. The Lord required of his people, entire obedience “ to all and e-
very

very of his ordinances, among which nothing was to be neglected, nothing to be counted light or litle: for whoso breaketh † one of the least of his precepts & teacheth men so, he shalbe caled the least in the kingdom of heaven. † *Math. 5. 19.*

The lightest matters in mans account, and circumstances that he presumes to violate; have in Gods administration procured heavy doom. As, for the *place* of publik worship, it was enacted, that vwhofoever brought not his sacrifice to the dore of the Tabernacle of the Congregation, but offred it other vwhere * blood should be imputed to that man, and he should be cut off from among his people; yea such oblations vvere esteemed of God, as offred “unto Divils. Like-“ *vers. 7.*

vveise for the *time*; though the Lord † dispensed vwith the un- † *Num. 9. 10.*

clean and travelers, for keeping the

Passeover

† vers 13.

* Num. 18
3. 7.“ Num. 16
9. 10. 32. 35

Passover: yet if any were clean, and not in journey, and neglected to keep the feast in the 14. of the first moneth; that person was † to be cut off from among his people, because he brought not the offering of the Lord in his due season. And for the *Persons* that should minister before God; if any that was not a Levite, and of Aarons line, did minister at the altar, * he was to be slayn. Therefore Korah (though a principall Levite) was killed of God, and all that took his part: “ for presuming to doe the Preists office, wherunto he was not caled. Such was the severitie of God against the synns, that Ieroboam and his folowers, have made so leight of.

4. Nadab and Abihu the sons of Aaron, being newly entred into the Preists office, (wherto a many particular observances were annex-
ed

ed,) failed but in one point, taking
 strange or commune fyre to burn
 incense, in sted of hallowed fyre
 from the altar; and behold † a fyre † *Levit. 16*
 went out from the Lord, and de- *1. 2.*
 voured them. When the ark of
 God was in transporting to Ieru-
 salem, upon a cart, and the oxen
 shaking it, endangered the over-
 throw therof: Uzza a Levite that
 guided the cart, of a good intent
 to help the ark, put forth his hand
 to hold it; * but the wrath of the * *1 Chron.*
 Lord was kindled against him, and *13. 7.-10.*
 he smote him that he died there,
 because he layd his hand upon the
 ark, which vvas not lawfull for
 him to doe; God having charged
 the Levites, “ not for to touch *Num. 4*
 the holy things, least they died. *5.--15.*
 The men of Bethshemesh, (a citie
 † of the Preists) vwhen the ark of † *Ios. 21. 4.*
 God came home unto them out *16.*
 of the Philistims land, because
 they

they looked into the ark, (vvhich
 † *Num. 4.* by lavv † they mought not doe;) 20.
 the Lord * slew of the people of
 * *1 Sam. 6.* that citie, fiftie thousand men and
 19. threeskore and ten. So gealous
 hath God been for the transgressi-
 on of every rite and circumstance
 of his lavv: that all mought learn
 to dread him, and have care of his
 commaundements. Here vvas no
 place found for those distinctions
 of mortal synns and venial; fun-
 damental and accidental, & other
 like quirks vvhich the Serpent and
 his seed have invented, to beguile
 mans hart. The souer that " syn-
 20. neth shal die: and syn is every
 † *1 John. 3.* † transgression of the lavv: the per-
 4. son that cooth any syn vvith a high
 * *Num.* hand, * blasphemeth the Lord,
 15. 30. and must be cut off from among
 † *Gal. 3. 10* his people; for †, † cursed is every
 man that continueth not in all
 things which are written in the

book of the law, to doe them; and

† all the people must say Amen. † *Dent. 27*

5. The innovation then vvhich *26.*

Ieroboam brought in by his king-

ly povver, vvhath colours soever

could be set upon it, vvas lothsome

idolatrie. His assembling of Israel

unto Dan and Bethel, vvas a dou-

ble syn: a departure from God, and

a schisme from his people. From

God they departed, by leaving

Zion * vvhether he loved to dwell, * *Psal. 132.*

and vvhich should be his rest for *13. 14.*

ever. There vvas his " face and " *Psal. 27.*

presence, there vvas his † name; *8.*

ther vvas his * hart and eyes per- *† Dent.*

petually. There " vvas the holy *12. 5.*

and most holy sanctuary, vwith the * *1 King.*

Ark † of Gods strength, the Ta- *9. 3.*

bles of the Testament, the memo- *" 1 King.*

rials of ancient benefits, the to- *8.*

kens of his love and mercy, and *† 2 Chron.*

mysterie of salvation, in the pot *6. 41. Heb.*

of Manna, the rod of Aaron, the *9. 4. 5.*

book

† *Hib. 9. 23** *1 Chron. 28. 19.** *2 Chron. 13. 3.*† *1 King. 12. 28.*† *Hos. 8. 13** *Hos. 12. 1** *2 Chron. 11. 16.*

book of the law, the Mercy-seat, the glorious Cherubims, and other like † resemblances of heavenly things, not made by vvit of man, but * by direction and pattern from God himselfe. So the leaving of these, vvas the leaving of God; vvhetherfore Israel now, is sayd for to be “ without the true God. Ieroboams calves, made to vvorship God by, vvhere teachers of lyes: being caled † Gods, as resembling his presence, vvho vvas not there; and signifying his favour, vvwhich † vvas farr avvay: as halowving the place, vvhere Satan had his throne; and sanctifying the vvorshippers, polluted by apostasie. So Ephraim vvas “ fed vvith the vvind, and folovved after the East vvind; for the golden Gods vvwhich Ieroboam made; them, vvhere * Devils vnto God; and so esteemed of his saints. The

6. The schisme from their brethren, was a breach of that brotherhood and unitie in faith and love, wherein God had set the twelve tribes of Israel, to grow up together as branches of † onetree, and † Ezek. 37. members of * one bodie; whose 17. abiding together, was “ both * Ephe. 4. 4. “ Psa. 133. good and pleasant, but the renting a sunder, was a withdrawing † to † Heb. 10. perdition, because Gods * fowl 39. had no pleasure in them, that for- * vers. 38. sook the “ mutual gathering to- “ vers. 25. gither of themselves. As in the former, Ieroboam shewd his † foolishness, not knowing the way into † Eccles. 10. the citie of the Lord: so in this latter, he added to his syn, doing that which the Lord did * abhorre. * Prov. 6.

7. The pollution of the Temple, 16. 19. is but a pretense: and the sanctitie of Bethel, rather in conceipt, then in deed and truth. Solomons idolatry defiled himselve and all the

H

partakers,

partakers; but not the tēple, where in it never came. Or if it had come ther, yet mought it have been purged, as † it was in dayes following.

† 2 Chron. 29. 5. 15. 16 Or if it had not been purged, yet
Eccl. could no other place be halowed,

* 1 Chron. without * the word of God: For
17. 6. 1 Tim who could put his name there, &
4. 5. cause him there to dwel; but “him-

“ Dent. 12. self? It was not Solomons syn, that
3. gave Ieroboam right to the king-

† 1 King. 11 dom; but the word of the Lord, in
29. 31. the mouth of the Prophet: ney-

ther was it the pollution of the temple, (if defiled,) that could warrant the King, to build him another; for God was to appoint both

* 1 Chron. * place and “ person: and with-
21. 18. and out his † word, nothing is law-
22. 1. ful in his service. So sanctitie in

“ 1 Chron. Bethel ther was none at all; but it
38. 2. 3. 6. was * Bethaven the house of ini-

† Jer. 7. 31. quitie. The holynes which had
* Hos. 4. been there of old, was onely by
15. relation

relation unto God that appeared,
 † and his word which appointed † Gen. 34.
 an altar there; when his presence
 departed, & commandement cea-
 sed; it was as commune as an other
 place. For this, God ordeyned an
 * altar of earth to be made unto * Exod. 20
 him, in the wildernes, & all places 24.
 wher he should cause his name to
 be remembred; that at their depar-
 ture it mought be defaced, not left
 for superstition.

8. Ieroboams supremacie in the
 kingdome of Israel, could not bear
 him out in altering the ordinances
 of the service of God. For he was
 a subject unto God, bound " to " Deut. 17
 his fear, and to keep all the words 19.
 of his law, as an other man. He that
 bears rule over men, must be just
 (sayth † the scripture,) and rule † 2 Sam. 23
 in the fear of God: his hart may 3.
 * not be lifted up aboue his bre- * Deut. 17.
 thren, nor he turn from the com- 20.

mandement to the right hand of
 to the left. If he were in a straight
 and saw himselfe in danger, he
 should seek counsel of God; and
 not of his ovvn hart, (as Saul did
 of a vvitch;) for the hart of man
 is deceitful above all things; and
 † *Ier. 2. 13.* it is a double evil, † to forsake
 the Lord, the fountaine of living
 vvaters, and to dig him selfe pitts
 that can hold no vvater. If he vvould
 vvorship God, he should ask of him
 howv: for man is ignorant (if the
 Lord inform him not) vvhat vvil
 please him. He left not to the discre
 tiō of Moses or Solomon, (though
 vvise & godly governours,) any part
 or implemēt of the Tabernacle or
 Temple, or any of the services in
 them used. To Moses he told on
 the mountayn, * the lavves and
 * *Exod. 20. 22.* judgments vvhich Israel should
 observ; he shewed him a pattern
 of the tabernacle and things
 therin

therin giving him this streight charge, † *look that you make these* † *Exod. 25.*
*things, (even * all things,) after* 40.
theirfashion that was shewed thee in * *Heb. 8.5*
the mount; and according to every
point that the Lord had com-
manded, “ so provided he the “ *Exod. 39*
work to be made, disposed of, and 42. 43.
ordered, † as the Lord had com- † *Exod. 40*
manded Moses. 16. 19. 21.

9. David with the other Pro- 23. 25. 27.
 phers that assisted him in ordering 29. 32.
 the ecclesiastical estate, and provi-
 ding for the temple; had their
 commandements also * by the
 hand of the Lord; and he gave to * *2 Chron.*
 Solomon his son, (when he charg- 29. 25.
 ed him to build the temple) a
 “ pattern of the porch and of the
 houses, closets, galleries and cham- “ *1. Chron.*
 bers therof, (and the pattern of all 28. 11. 12.
 that he had by the spirit) and for 13. &c.
 the courses of the Preists and Le-
 vits, and for all the work for the

service of the house of the Lord,
 & for all the vessels of ministration;
 the weight also of gold for the can-
 dlestiks, tables, and other instru-
 † *vers. 19.* ments; † all by writing sent vnto
 him, by the hand of the Lord.
 Thus was ther nothing left to
 their own wil or wisdom: both
 matter & form of all things about
 Gods service, was set down by
 God himselfe. Yea & at first, when
 * *1 Chron. 28. 2. & 6.* it was in Davids hart * to build
 him a house; he durst not attempt
 it, without “ consent of the Pro-
 phet: and being forbidden of God,
 he desisted.

10. But Ieroboam vwould doe
 † *1 King. 12. 33.* things out of † his ovrn hart; and
 that vvas his syn. He took * coun-
 * *vers. 28.* sel, but it vvas of men, not of God
 nor of his testimonies, vvhich had
 been Davids “ counsellors: ther-
 fore † shame did take Ephraim,
 † *Hos. 10. 6* and ashamed vvas Israel of his ovrn
 counsel.

counsel. He made † a house of † *1 King.*
 his places; but * spake the Lord *12.31.*
 any one word unto him about * *1 Chron.*
 this matter: Nay Israel, (as the *17.6.*
 Prophet " sayth) forgot their " *Hos. 8.14*
 maker when they builded tem-
 ples: therefore † their temples † *Amos. 7.*
 were destroyed. He appointed *9.*
 places for publick worship at Be-
 thel and Dan; but did the Lord
 * chose them (as Moses sayth) to * *Deut. 12.*
 put his name there, and there to *3.*
 dwell: Nay, they " provoked God " *Hos. 12.*
 with their his places, therefore their *14.*
 blood was powred vpon them:
 they † went with their sheep & † *Hos. 3.6.*
 with their bullocks to seek the Lord,
 but they found him not, he with-
 drew himselfe from them. He
 made altars * but they were unto * *Hos. 8.11*
 syn. He made pourtratures of bul-
 locks; but gave God him any pat-
 tern or precept, as he gave " unto " *1 Chron.*
 Solomon: wherfore their bullocks *28.18.*

† *Hos. 8. 5* did † cast them off; Gods anger
 was kindled against them. He
 made a feast; but in the moneth
 * *1 King. 12. 33.* * which he had forged of his own
 † *Amos. 5.* hart: therefore God † hated and
 † *21. 8. 10* abhorred their feast dayes, and
 would not smel in their solemn as-
 semblies; but turned their feasts
 into mourning, and all their songs
 into lamentation. He ordeyned
 † *Num. 17. 8.* him Preists; but their † rods had
 never budded, neyther had they
 * *Deut. 33. 8.* * *Vrim* and *Thummim* in their
 † *1 King. 13. 1.* brests. Himselfe † went up to
 the altar to burn incense; but it
 † *Levit. 10. 1.* was with † Nadabs fyre. He
 offred sacrifices to the God * that
 * *1 King. 12. 28.* brought them out of Ægypt; but
 Godspake not to their fathers,
 when he brought them out thence
 † *Jer. 7. 22. 23.* † concerning burnt offrings or
 sacrifices; but commanded them
 this, obey my voice and I wilbe
 your God, and ye shalbe my peo-
 ple

ple, and walk ye in all the wayes
 which I have commanded you,
 that it may be wel with you. This
 God, did Ieroboam † cast be-
 hind his back; therefore evil came
 vpon his house. He pretended
 ease to the people, that they should
 not goe so * farr as to Ierusalem;
 but they went “ even to Dan, a
 citie † remote, in the furthest
 part of the land. So turned they
 their backs vpon the *^c holy citie,
 where the tabernacle “ of God,
 and his dwelling was; and fought “
 to the possession of the † hand-
 maids child, polluted, of old by
 * publick idolatrie therin erected,
 and long continued: whose Idol,
 Ieroboam now reneweth, doing
 “ evil above all that were before
 him. Thus Ephraim † is be-
 come a harlot, Israel is defiled.

11. And although God sent
 his Prophets “ with the vword of

H 5

povvor

† 1 King.
14. 9. 10.* 1 King.
12. 28.

“ vers. 30.

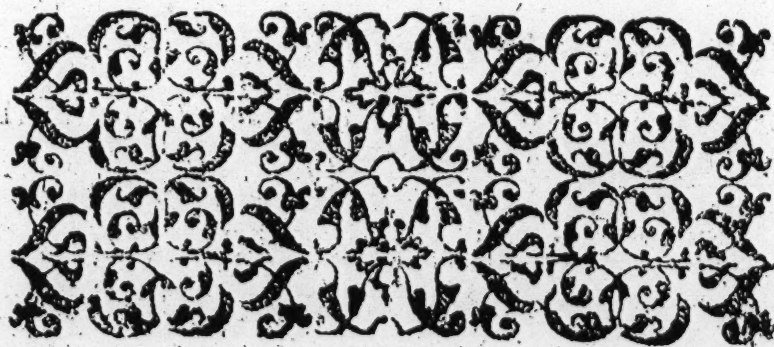
† Judg. 18.
28. 29.*^c Nehem.
11. 1.“ Psal. 76.
2.† Gen. 30.
5. 6.* Judg. 18.
30. 31.“ 1 King.
14. 9.

† Hof. 5. 3

“ 1 King.
13. and 14.

power, to reprove Ieroboams iniquitie; yet hardned he his hart as did Pharaoh: no threatning dismayed him; no signe or miracle drew him to repentance. But he scorned the Prophets, eluded Gods judgments, perverted his actions, and pleased himselfe in his evil way, because of his outward peace: not minding how oft times
† *Isa 57.1.* the righteous † are taken away
* *Iob. 21.30* from the evil to come, when wicked men are * kept vnto the day of destruction, and shalbe brought forth to the day of wrath. Yet
“ *Prov. 12* could not this King be “ estab-
3. blished by wickednes; his idolatrie was his overthrow, for as a harlot it † flattered him with words,
† *Prov. 2.* 16. and drew him to forget the * co-
* *vers. 17.* venant of his God; so went he un-
“ *vers. 19.* to her “ and returnd not agayn,
† *Prov. 5.* 23. neyther took hold of the ways of life; but † dying without instru-
tion,

Aion, and going astray through his
 great folly, when † the Lord pla- † 2 Chron.
 gued him and he was dead, Nadab 13. 20.
 his son was soon * kild in con- * 1 King.
 spiracie, and after him, " all Ie- 15. 25. 27.
 roboams house, the remnant wher- " vers. 29.
 of, † was swept away as dounge, til † 1 King.
 all was gone; the * dogs eating 14. 10.
 him that died in the citie, and the * vers. 18.
 fowls of the aier, him that dyed
 in the feild: for the Lord had sayd
 it.



OF THE IDOLATRIE OF
these times, farr exceeding
Ieroboams.

IT is the manner of men to be more equal and indifferent judges of other times then of their own: the synns and synners that are past and gone, we readily blame; but though the like or worse be in our dayes, we have not eyther skill to discern, or courage to condemn them. We can easily say as did the Pharisees; † If we had been in the dayes of our fathers, we would not have been partners with them in the blood of the Prophets: and yet upon every occasion we are also readie, to * fulfill the measure of our fathers, walking in their synns, resisting, blaspheming, persecuting
all

† Math. 23
30.

* vers. 32.
34. 35.

all that speak against us for so doing. Example hercof see in the Christian Church, after the idolatrie and overthrow of Israel: for so farr have we been from taking heed by their evils, as we have added unto all their synns; and it was but litle which they then did, in respect of the huge masse of abominations that hath since been heaped up, even † unto heaven. † Rev. 18.

2. And first the frame and constitution of the Church, hath quite been changed from the pattern given of God, confirmed by Christs blood, and erected by his Apostles in all nations. For loe, the man of syn hath joyned together many parishes into one diocese & many dioceses into a provincial, & many provincial into one national, & many national into one Oecumenical or Catholik Church; of which he himselfe wilbe the *most holy*
Father

Father, the Bridegroom, Lord, Pastor, Rector, and Rock. Of which catholik societie so combined, we find no record in the holy Apostles writ, where every congregation of the saints, is † shewed in every citie to be complete in it selfe, a Church and * bodie of Christ, furnished with his “ power and † and presence; every one vnder the guidāce of * many Bishops: and not all, vnder the government of one; joy- ned all together in “ brother- hood through † faith love and unitie of the spirit, but not in one visibie catholik Church, with a visibie head or vicar, Lord, Papa, Patriarch or Archpastor; but one- ly Christ himselfe * walking a- mong them, overseing their wayes and works, and approving or re- proving them.

† See Epi-
stles to the
Churches in
Rome, Co-
rinth, Ephe-
sus, and the
rest.

* 1 Cor. 12.

27.

“ 1 Cor. 5.

4.

† Math.

18. 20.

* Act. 20.

17. 28. Phil

1. 1. Act. 14

23.

“ 1 Pet. 5.

9.

† Eph. 4. 5.

Iohn. 17. 21

* Rev. 2.

3. Chap.

3. This pseudocatholik Church
or false ecclesiastical monarchie, is
an idol

an idol or beast bread in the bottomlesse pit, surpassing all the abominations that ever stood up in the land of the living: and had for the parent of it, the Dragon or Devil, that old Serpent, who used his utmost skil cunning and craft, to beget and bring forth this his foulest child. It had also of the gravest and learnedest Divines in their ages, to nourish it with the milk of humane superstition; and the Princes of the earth to endow and adorn it, with the riches and jewells of all worldly glorie: that when this Iezebel shewed herselfe on the stage of the world; she made all men astonied at her majestic, enamoured the nations with her bevvie, bevvitched them with her forceries, & made them drunken with the vine of her fornications. The Forrest of *Rome* was the place, where this *Miphlets* or idol

Rev. 13.

† 1 King. 15

13.

¶ *Hos. 4. 13.*

* *Rev. 13.*
15.

or idol of horreur, should have her seat; for there grevv many fayr trees, vvhose shadowv † vvas good to burn incense under: and there before time had other beasts been hatched and honoured, vvhose * image in this place must have reverence still.

¶ *King. 12*

“ *Bellar-
min. de
Rom. pontif.
lib. 1. c. 7.*

4. And here the mysterie of iniquitie vvrought contrary to *Iero-boams*, prevailed more, & continued longer. For he in policie to settle his kingdom, schismed or rent the Church in twayn, vvhich God had cōjoyned in one: but *Abaddon* the King and patron of this our idol, vvil have his false Church resemble “ the politie of Israel in monarchical unitie, to allure & gather al people hereunto. But as *Iero-boams* counfel vvas divilish to divide vvithout God: so is Romes doctrine Satanean, to conjoyn vvithout Christ. The Church then

vvas

was confined † within one litle † *Psal. 76.*
 land, whose assemblie was annuall
 * in the earthly Ierusalem, wher the * *Psal. 122.*
 high-preist remayned to reconcile *and 132.*
 them to God: but now the Church
 catholik is dispredd “ over all, Ieru- “ *Math. 28*
 salem our mother * is above, & *19.*
 Christ our high preist † is in very * *Gal. 4, 26*
 heavē, there interceding for us un- † *Heb. 8. 1.*
 to God. And for any one city to be *2. and 9. 24*
 as Ierusalem, the place of resort for
 al saints on earth: or for any Arch-
 preist or vicar of Christ to be his
 vicegerent, & rule in his sted: he
 never appointed, neyther entred it
 into his hart; but it is the excremēts
 of the Popes wit, wherby in policie
 he would mainteyn the pomp and
 magnificence of his Diana; and in
 her, his own pontificalitie.

5. And that this Ladie mought
 be made of * perfect bewtie, her
 freinds have devised to paint her * *Ezek. 27.*
 face with this vermilion, that the *4.*
 I goddesse,

† Bellarm. *de ecclef. milit. l. 3. c. 14.* Goddesse, the † CHVRCH absolutely cannot err, eyther in things absolutely necessarie, or in other things which she propoſeth to be beleevd or doon of us, whither they be found expreſſly in ſcriptures or not. Herevpon ſhe truſting * in her owne bewtie, takes a pride and power, to “ make lawes eccleſiaſtical, to bind & conſtreyn mens conſciences; charging and obliging us, to † beleev and truſt her in all things. So this idol of indignation, (being crept into † Rhem. Teſt. 1 Tim. 3. Sec. 9. * Gods throne, to be Iudge & Lawgiver,) ſurmounteth farre Ieroboams * Iſa. 33. 22 dumb calves, which had mouthes and ſpake not: for this image can ſpeak, becauſe ſhe “ hath a ſpirit; and exacteth worſhip of the inhabitants of the earth; that all ſhould adore her, as mother and miſtreſſe of all the Churches; receiv, beleev and obey her word, conſtitutions, canons, commandements, doctrines and

and decrees, without contradicti-
 on; because *the truth of the faith as*
touching us, relieth upon † *the Church-* † *Bellarmino*
es authoritie, and whatsoever the de eccles.
Church alloweth is true, whatsoever milit. l. 3. c.
she disalloweth, is false; and her word 14.
 * *is not altogether mans word, that is*
to saye subject to error, but after a sort * *Bellar. de*
the word of God. Out of this smoky verbo Dei
l. 3. c. 10.
 fornace, have come the many hræ-
 lies and whorish doctrines of Free
 wil, merit of works, limbus, pur-
 gatorie, pardōs, indulgēces, vowes,
 prayer to & for the dead, penance,
 pilgrimages, auricular confession,
 and extreme unction, with sundry
 other like; which by this Churches
 supreme authoritie, have been con-
 cluded catholik, orthodox and
 authentical. Who seeth not now
 that Ieroboams Church, was but
 a babe to this beldame; for she had
 no such soveraignty over mēs souls
 taught no such doctrines, neyther

† 1 King.

16. 25.

* Mic. 6.

16.

" Rev. 18.

7.

† Dan. 3. 1.

* Rev. 17. 3

G 12. 4.

" Rev. 17. 3

4.

made she any decrees til Omri
 was King, (whose praise in the
 scripture is this, that he did † worke
 then all which were before him;)
 & he indeed made * statutes which
 were observed in Israel; though
 nothing so many or so imperious as
 the mistress of Rome hath made.
 6. This " *Queen* being thus
 set a loft on the hie places of the
 earth, is farr taller then the golden
 image † that Nebuchadnezar set
 up in the plain of Dura; for her
 hand and scepter reacheth up unto
 heaven, wher she ruleth among the
 canonized saints; and the very
 tail of her * beast whereon she ri-
 deth, can draw down the starrs un-
 to the earth. This is the woman
 whom Iohn " saw in the wilder-
 nes, arayed in purple and skarlet
 and gilded with gold and preci-
 ous stones and pearls, with a gol-
 den cup in her hand, ful of the

flithines

filthines of her fornication; even
 the † great citie (Rome) then † *vers. 18.*
 reigning over the Kings of the
 earth. From this *commune mother*, * *Concil.*
 (as her * children doe intitle her,) *Trident.*
 came all the bastard idols into the *Sess. 18.*
 Christian world: for she being “a
“ Rev. 17. 1
whore, sitting vpon many waters,
 that is, † peoples, multitudes, na- † *vers. 15.*
 tions and tongues; she was * set * *Ezek. 23.*
 on fyre with her lovers the neigh- *S.*
 bour nations, that “ came to her
 into the bed of love, and defiled
 her with their fornication; (for
 they went in unto her † as they † *vers. 44.*
 goe to a common harlot;) and she
 * learned their works, and served * *Psal. 106*
 their idols, which wilbe her ruine. *35. 36.*

7. Of the Iewes she hath re- *“ Bellarm.*
 ceived “ one hie Preist, (not Je- *de Rom.*
 sus Christ the true hie Preist en- *Pontif. l. 1.*
 tred into the heavens, but a sup- *c. 9.*
 posed vicar of his, having † two † *Rev. 13.*
 horns like the lamb;) to be the *11.*

cheife governour and monarch ecclesiastical: and he entreth † once a yere into the most holie of the popish Church, as the other did into the most holy of the Iewish tabernacle. From the glorious attire * of Aaron and his sons, as Ephod, Robes, Girdles, &c. she hath learned to deck “ her Preists with copes, surplices, stoles, girdles amices, albs, and other like ornaments. She imitateth their Ark, which had the tables of the covenant; with † her ark or tabernacle the pix, which hath the sacrament of the eucharist: their candlestik and seaven burning lampes; with * her candles, torches, tapers: their “ sprinkling water of purification; with † her holy water: and in many other particulars, of Temple, altar, oil, laver, fyre &c. she folovveth her footsteps, and Iudaizeth more then did the false teachers

† Durand. rational. l. 6. c. 75.
* Exod. 28. 2. 4. 40.
“ Durand. rat. l. 3. c. 1.
† Durand. l. 1. c. 2.
* Durand. l. 1. c. 1.
“ Num. 19. 9. &c.
† Durand. l. 1. c. 7.
* As the same Durand. sheweth in that booke

teachers in the † Apostles dayes. † *Gal. 4. 9.*
 Which things in Israel had their *10. Col. 2. 16*
 holy use and end, until Christ came
 in the flesh: but synce are dead and
 abolished, as * beggerly wordly * *Gal. 4. 9.*
 rudiments; though this whor-mo- *Col. 2. 20.*
 ther of Rome reviveth them by her
 art, & for her fleshly pleasure; whiles
 herselfe and her freinds goe a who-
 ring after these Iewish ceremonies.

8. But she had not her fill, by
 defiling herselfe with Iewes: ther-
 fore she sought to take her pleasure
 of the gentiles round about her,
 farr and neer; and decked her bed
 with all their abominations. And
 first she fel in love with Ægipt;
 wher Israel of old committed for-
 nication, and had the “ brests of “ *Ezek. 23.*
 her virginitie brused. For wheras 8.
 the Ægyptians commingled the
 kingdome and the Preisthood, the
 civil magistracie and the ecclesiasti-
 cal ministerie in one person; and

† *Plato in
Politie.*

* *Gen. 49.*

10. 1 *Chron*

5. 2.

“ *Num. 18*

1--7.

† *2 Chron.*

27. 16. 17.

18. 19.

* *Math.*

20. 25. 26.

Luk. 22. 25

26.

“ *Bellarmin.*

de Rom.

Portif. l. 5

6. 9.

would have all their Kings to be also preists, as † writers doe record. with this goodly invention, the whore of Rome is enamoured, and joyneth or confoundeth the magistracy and ministerie, principedom and preisthood, in the persons of her Popes, Cardinals, Bishops and other Church Princes. And although God in the law distinguish-
ed the office of the King & Preist, constituting one in * the tribe of Iudah, the other “ in Levi; so as one mought † not intermeddle with that which belonged to another; and Christ in the gospel hath plainly * forbidden his ministers to have the authoritie or titles of politik Princes: yet pleadeth this Babylonish Queen, that it is not against Gods word “; for one man to be a Prince ecclesiastical and political together; and so she and her daughters practise to this day. In
which

which point, she is more abominable and polluted now professing Christianitie, then she was of old when she professed paganisme: for the hethen Preists or Flamins in Rome, were not permitted to have any magistracie; because (as the † philosopher by light of reason reasoneth,) it could not be, (the actions of these offices being so divers and different,) that one man should perform both at one time; but needs it must fall out, when both duties were to be doon together, that one should be omitted; and so sometime God, not be duly served, sometime the civil state should suffer damage.

† Plutarcho
Quest.
Rom.

9. Agayn this Romish Babylon doeth on the ordinances of Babel in Chaldeia; for as there they * had images of silver and gold, wood, and stone, to which “ they bowed & worshiped; & which were re-

* Jer. 10. 3.
--9.
“ Isa. 44.
15.

I s

presentations

presentations of the Gods and Saints whom they adored, to weet of † *Bel* (which was * *Iupiter*,) and * *Herodot.* *Nebo*, and “ *Succothbenoth*, and other the like: even so hath idolatrous Rome ordeyned to have in her temples, † images of Christ, of the virgin Mary, and of other Saints, which idols must have *their due honour and worship*, because the honour which is given to them, is referred to the prototypes whom they doe represent. And these abominations she * kisseth, as idolaters of old, were wont to ‘, kisse the calves; lighteth tapers before them, as the Babylonians did † candles before their images; censeth them, as the hethen Romans were wont to doe * their statues; kneel-eth, faileth down, and prayeth before them, saying “ *our Father* &c. as idolaters of old, † sayd to a tree thou art my father, and to a stone,

† *Isa.* 46. 1.* *Herodot.**Clio.*“ 2 *King.*

17. 30.

† *Concil.**Trident.**Sess.* 25.* *Concil.**Trid. ibid.*“ *Hos.* 13.

2.

† *Baruch.*

6. 8.

* *Cicero.**Offic.* l. 3.“ *Catechis.**Concil.**Trid. tract.**de. Orat.**Tu. Quis**orandus sit*to *Jer.* 2. 27

Stone, thou hast begotten me. Teaching her children further, that these
† images are to be worshiped not one- † Bellarm.
ly by accident or improperly, but also by de. imag.
themselves and properly; so as they doe l. 2. 6. 21.
terminate or end the worship, as they
are considered in themselves, and not
onely as they bear the part of the ex-
emplar or person represented, yea say-
*ing of an image, * this is Christ, * Synod.*
as paynims sayd of theirs, " thou Nicen.
art my God. But woe unto them 11. A. 1. 4
(† from the Lord) that say to the " Isa. 44.
wood, awake; to the dumb stone, 17.
rise up. Herein this catholik Church † Habak.
exceedeth the devotion of Ierobo- 2. 19.
am son of Nebat, who worship-
*ed by the calves, * the God which * 1 King.*
had brought them out of Ægypt, 12. 28.
and not any other saints, much
lesse the images themselves. Yea in
this kind, she passeth sundry of the
hethens, & her own predecessors;
for Licurgus the lawgiver of Lace-
demonia

† *Alexand.*
ab Alex-
andr. l. 2. c.
22.

* *Phr-*
lostrat. de
vita Apol-
lon. l. 6. c. 9.

* *Herodot.*
(lio. 1.)

† *Corn. Ta-*
cit. de mor.
Germ.

* *Plutarch*
in Numa.

* *Belar.*
de imag.
Sanct. l. 2.
c. 8.

demonia, and institutor of many ceremonies; † ordeyned no images in his religion; but forbad the formes of men or other living creatures to be given to the Gods. Apollonius a philosopher * found fault with the foolish and absurd images in many places, and thought it more honourable if the Gods had no images at all. The Persians had "no images, for they thought it a madnes to worship God by such. The Germans in their paynisme † held it unlawful to paint their Gods on walls: or expresse them in any humane shape. And Numa the King of the antique Romans * forbad the to think that the image of God, had the shape of a man, or form of other living creature. Yet Rome that now is, alloweth " the image of God the father, in form of an old man; and of the holy ghost, in form of a dove. Though
the

the holy prophet inveighing
against this vanitie, demaundeth

† *To whom wil ye liken God; or what
similitude wil ye set up vnto him?* and † *Isa. 40.18*

though the learned * heathen by * *Varro. in
light of nature, approved the pra- Augustin.
ctise of ancient Rome worshipping de civit.*

the Gods without any images al- *Dei. l.4.6.*
most two hundred yeares; and 31.

blamed those that first brought in

images, as authors of error, and

causes of impietie: yet such is the

love of this whorish Church to

these teachers *“ of lyes, the counter- “ Hab. 2.
feits of God; as she adoreth them 18.*

or the Diuill in them, to fulfill that

which is written of her, that men

would † not repent of the works

of their hands, and of the worship † *Rev. 9.20*

of Diuills, and idols of gold and of

silver & of brasle & of stone & of

wood, which neyther can see ney-

ther heare nor goe.

10. In another point also, hath

our

† *King.* 12.
31.

* *Ezek.* 16
28:29.

“ *Bellarmin.*
de Pontif. l.
2. c. 31.

our Babylons zeale, surpasseth Ieroboams; to weet in her clergie, and multitude of Church officers. For Ieroboam had none but simple † *Preists*, to say and doe the di- vine service in his hie places: but our Iezebel hath founded *Preists* and *Archpreists*, *Lord Bishops* and *Archbishops*, *Deans* and *Archdeacons*, *Suffragans*, *Cardinals*, *Patriarchs*, and *Popes*; *Abbats*, *Friars*, *Monks*, *Seminaries*, *Icsuits*, and a number moe *Chemarims*, her ecclesiastical senate, to guard her throne, to fight her battels, to retail her wares, & to satisfie by them her superstitious lust, which hath been even insatiable, as was * the whores of Israel. And Priapus the Pope is “ *bridegrome* of this spowse, and hath preeminence over all, to powr out his fornications upon her, by his doctrines, canons, rites, ceremonies, decrees and decretals; for he

he is † head of this Church, and † Bellarm.
 Prince of the Preists, Father and *ibidem*
 Doctor of all Christians, and Bishop
 universal: who * when he teacheth * Bellarm.
 the whole Church in things pertey- *de. pontif. l.*
 ning to faith, cannot err by any hap or *4. c. 3.*
 chance; and “ not onely in matters “ *Ibid. c. 3.*
 of faith, but in precepts of manners
 also, prescribed to the whole Church,
 he cannot err: and his wife the ca-
 tholik Church † hath alwayes be- † *ibidem. c.*
 lieved, that he is a true ecclesiastical *15.*
 Prince in the whole Church, who can
 of his own autoritie, without consent
 of the people or counsel of the Preists,
 make lawes which binde the conscience,
 can judge in causes ecclesiastical, as o-
 ther judges doe, and punish also the * *16. q. 1.*
 disobedient. And his lawyers have *Quicumq.*
 borne men in hand, that this Pope *In gloss.*
 may dispense against * the law of “ *15. q. 6.*
 God, and against the “ law of na- *Autorit.*
 ture, even with all the precepts of *In gloss.*
 the old & new testamēt; († *Summ.*

* *Extra. de
transl. episc.
Quanto, in.
glossa.*

" *Extra. de
cōces. Preb.
Prope sunt.
In gloss.*

† *Dist. 81.
Si qui sunt
In gloss.*

* *Cum inter
In gloss.
extra: Iohn.*

22.

† *Livius. l.
1.*

* *Hiero-
nymus in E-
zek. 44. 20.*

Angel. in dict. Pap.) that his bare
will must * be-holden for a law; &
whatsoever he dooth, no man may
say to him, why doo you this?
and whosoever obeyeth not his
precepts, † incurreth the syn of
idolatry. Finally, to lift vp. their
blasphemie to the highest, they
honour him with this title, * *our*
Lord God the Pope. And although
this Romish Synagogue hath re-
ceived some of her jolly Church
Prelats with their exorbitant pow-
er, by imitation of her he-
thenish predecessors Romulus and
Numa Pompilius, † who made
Flamins, Archflamins, and a *Pontifex*
Maximus to sacrifice vnto the
Gods; and some of their ceremo-
nies from other infidels, as the shav-
ing of Preists crownes, like * the
Preists of *Isis* and *Scrapis* in *Ægypt*:
yet neyther, antique Rome, nor
Ægypt, nor *Babylon*, nor any na-
tion in

tion in the world, ever founded
 such a pompous hierarchie, such
 store & varietie of Divines, Friers,
 Preists, Prelats and religious per-
 sons, as this latter Babylon; whose
 clergie flieth about like a cloud of
 Locusts, to molest the vworld; and
 came † out from the deep of the
 bottomlesse pitt. † *Rev. 9.*

II. As be her deep divines, o
 is her divine service, aboue all that
 ever superstition hatched in any
 age. For as it is in * Babels language, * *Gen. 11.*
 an vnknown tongue, so is it an idol
 wholly made (as the scripture spea-
 keth) “ according to her own un- “ *Hos. 13. 2*
 derstanding, and is all the work of
 the craftsmen, the Prelats & Popes,
 the lovers of this whore, who have
 patched together in their several
 ages, the limms of this deformed
 monster, the Masse and Canon
 therof, (a † sacrifice for the synns
 of the quick and the dead,) with
 † *Concil. Trident. Sess. 22. c. 2*
 the

the Letanie and Collects, Anthemes and Responds, hymnes and songs; some of the canonical scriptures, and some of apocryphal writings of men; and in this leiturgie God and his Angels, and Apostles, and Martyrs, and confessors, and hee saincts, and she saincts, (and some that had Satans sanctitie,) are wrapt vp together in a longsome stagelike worship, with organs and musik to make them all merry; as † Nebuchadnezar with melodie celebrated the dedication of his golden image. Which portesse and Missal, these artizens have framed, not by example of God in the law, who prescribed no such leiturgie by Moses or the Prophets; nor of Christ in the Gospel; nor of Ieroboam and Israel of old, for they forged no such idol; nor of the Turks at this day, who have no such written worship; nor of the hethens

† Dan. 3. 5.

hethens of old, that I ever heard of: but it is their own devise and forgerie, provoking God most hie to gealously and wrath.

12. But aboue all these synns, & beyond all wickednes that ever was invented in any age; this catholik

*God in yr
mass by
transubstan-
tiation.*

mother († woe woe unto her sayth the Lord God,) hath made her a

† Ezek. 16.
23.

God, not of gold and silver, but of a wafer cake, by a charm of * five

* hoc est
enim corpus
meum.

Latin words: and this transsubstantiated idol, she faileth down be-

fore, and adoreth as her maker; anathematizing and cursing all that

shall deny this idol of indignation to be adored with “ the highest

“ cultula-
tria. Concil.
Trident.

degree of worship, which is proper to God himselfe; for it is her God,

as she singeth in her Roman missal, as she singeth in her Roman missal,

Sess. 13. can.

* *Plagas sicut Thomas non intueor: 6.*

Deum tamen meum te confiteor.

* Rithmus

Wounds as Thomas did, I doe not see:

S. Thome
ad sac. Eu-
charist.

yet doe I confesse thee my God to be.

† Bristo.
Motiv. 26.

* Cicer. de
nat. Deo-
rum. l. 3.

her Idolatry
about y^e
Crosse

“ Gal. 3. 13

† Dent. 21.
23.

And this breaden God, her chil-
dren eat, even flesh blood & bones,
(more vile then Canibals,) and de-
vour their maker, (even † *their*
Lord and their God,) in their own
carnal conceipt; vanishing in their
vanitie more then the hethens,
who thought; * *none was so wit-*
lesse as to beleev, that that which he
eateth, is a God.

13. And further to manifest her
madnes unto all men, this insati-
able whore doteth on and adoreth
the Divils own engin, the Crosse
or gibbet wherby he killed Christ
the Saviour of the world. For the
curse of the law, “ was to be doon
away by a cursed death upon a tree,
on which, who so was hanged,
† the curse of God was upon him.
This death the innocent lamb
CHRIST IESUS suffered for
our sakes at the hands of wicked
synners Pilat & the Iewes the chil-
dren

dren † of the Divil; who used all † *John. 8.*
exquisite torments to make his 44.

death miserable, crowning him
with thorns, peircing his hands feet
and side, with nayls and speer, and
hanging him on a tree, to doe him

die. And this tree, these thorns,
nayls, yea other counterfeits of
them, are for killing of Christ, ho-
noured of these Babylonians, with
as good a ground and devotion as

the *Ophites* or *Serpentaries* are * sayd
to honour the Serpent, the Divils
instrument for to bring man " to
the knowledg of good & evil. And

that all the world mought take
notice that Rome is † the citie

where our Lord was crucified, the Ro-
manists doe proclaime, * that the

rosse was the altar wheron the
great sacrifice Christ was offred:

wheras the scripture teacheth that
the bodyes " of those beasts whose

blood was brought to make recon-

* *Origen.*
contra.

Celsus. 1. 6.
" *Gen. 3*

† *Rev. 11. 8*

* *Bellar-*
min. de
imag.

sanct. 1. 2. c.
27.

" *Levit. 16*
27.

† *Exod.* 40. 6. ciliation in the holy place, were
 burnt without the host of Israel;
 * *Heb.* 13. 11. 12. (and not on the altar, which stood
 before the dore of the tabernacle;)
 “ *vers.* 13. according to which figure, * Iesus
 † *Exod.* 40 10. also (that he mought sanctifie the
 * *Math.* 23. 19. people with his own blood,) suf-
 fered without the gate of Ierusalem,
 which was a “ reproch. Yet will
 “ *Officium* these God-eaters and crucifiers of
S. crucis. our Lord, make the cursed crosse
O crux be- to be the † altar most holy, and so
nedicta, que greater then Christ the sacrifice,
sola fuisti as being that which sanctified him,
digna por- for the * altar sanctified the of-
tare talen- fring. And herevpon they “ cal
tum mundi the crosse blessed, and ascribe unto
 &c. it worthines to bear the talent of the
 † *Bellarmin.* world; they † account it among the
de imag. l. 2 most precious reliques, and not one-
 c. 26. ly the whole, but every peece therof;
 * *Brev.* they adore it, salute it, pray unto it,
Rom. Sabb. and trust therein for salvation, cry-
in hebdom. ing * *Hayl ô crosse our onely hope, in-*
 4. *quadra-*
 ges. *crease*

crease thou to the godly righteousness,
 and unto synners give pardon; † Save
 thou the company, gathered together in
 thy praises. Yea the very signe of
 this idol made in the aier, upon the
 forehead, or over any other thing, is
 * sacred and venerable, hath force
 to drive away Divils, and doe ma-
 ny like feats. Wherefore this abo-
 mination hath prevailed above o-
 ther, and is like Beelzebub Prince
 of the Divils, the badge of the
 beast and character of Antichrist,
 imprinted in Churches, Chappels,
 Altars, houses, and highwayes; in
 books and writings, in word, pray-
 ers, sacraments, in garments, bodies
 and soules of men both quick and
 dead, and other creatures: no thing
 is wel hallowed without it, no sa-
 crament perfect without it. This
 great honour hath the crosse, be-
 cause the Divil killed our Saviour
 by it: so that marvel it is, how Iudas

† Ibid. in-
 fest. invent.
 et exalt. S.
 crucis.

* Bellarm.
 de imag. l. 2.
 c. 29.

“ as sayth
 Pope Ste-
 phen. 5. D
 Cons. d. 5. 2
 Nunquid.

lips scaped honour, seing he also
 was Satans instrument to betray
 Christ with a kysle. Wherefore this
 † *Rev. 14. 8.* spiritual † Ægypt the pseudocatho-
 lik Church, deserveth more to be
 branded by some Satyrist for wor-
 shiping monsters; then the first Æ-
 gypt, vvwhose lesse impietie * a hea-
 then poet did deride.

* *Quis nes-
 cit Volusi
 Bithynice
 qualia de-
 mens*

*Ægyptus
 portenta
 colat? &c.
 Juvenal.
 Sat. 15.*

*Jer. 44.
 17.*

*† Epist. a
 Bemb. Leō.
 10. nom.*

*scrip. 18.
 Epist. 17.*

* *Offic. B.
 Maria. re-
 form. 31.*

14. Moreover to fil vp her cup
 with abominations, this witch hath
 learned of the old idolaters to wor-
 ship "*the Queen of heaven*. For by
 her power fetched out of the bot-
 tomlesse pit, she deifieth or rather
 defileth the blessed Virgin Mary,
 with unsufferable blasphemies; in-
 titling her *Ladie, Queen* and † *God-
 desse*; hayling her for * *Queen of
 heaven, Ladie of Angels, mother of
 grace and mercie; life, sweetnes, hope,
 and what not: and together with
 her, she invocateth the Angels,
 Apostles, martyrs, cōfessors, Popes,
 Bishops*

Bishops, Virgins &c. and prayeth
 God, that *† by the merits and pray-* *† Ibid.*
ers of her Popes, she may be delivered *Orat. propr.*
from the fyre of hel. *de sanctis.*

15. And as the heathens had
 their Gods and Goddesses of di-
 vers ranks, * supreme, inferiour, * *Apuleius,*
 and middle ones caled *Dæmones*, *l. de Deo*
 by whom as by mediators and in- *Socratis.*
 tercessors, they thought mens de-
 sires & merits did come unto God:
 so hath this synagogue of Satā *Di-*
vos and *Divas*, saincts of all sorts,
 whom she hath *“ canonized, to be “ Bellarms.*
caled upō in her publik prayers; to hav *de sanct.*
temples, altars, feast dayes, dedicated *l. i. c. 7.*
and kept unto their memorie, and ma-
 ny other honours; acknowledging
 them to be *mediators between God &*
men; and hath dealt with these *Di-*
vi; as the ethniks did with their
Dij and *Dæmones*. For as each coun-
 try and citie among them had their
 special Gods or Goddesses to pro-

tect them; as for Ephesus, *Diana*; for Athens, *Minerva*; for Paphos, *Venus*; for Delphos *Apollo*; for Rome, *Remus*, and *Romulus*; for Babel, *Bel*; for Ægipt, *Isis* and *Osyris*; and the rest in like manner: so the mother of Rome, in stead of tutelar Gods, hath gott herself *Peter* and *Paul*; hath procured and appointed *S. George* for England; *S. Andrew* for Scotland, *S. Patrik* for Ireland, *S. Denys* for France, *S. James* for Spain, *S. Martin* for Germanie, (insted of *Mars* their antique patron;) *S. Mark* for Venice, the *three Kings* for Colen; and so for others. Moreover she hath *Iodocus* and *Vrbanus* for corn and wine, as the hethens had *Ceres* & *Bacchus*. Her mariners now have *S. Nicolas* and *S. Christopher*, to be their Pilots, as the ancient Pagans had *Castor* and *Pollux*. Her scholars now have *S. Gregorie* and *S. Katherine* to sharpen their witts; as Poets
of

of old, had *Apollo* & *Minerva*. Physicians & chirurgians now are aided by *Cosmas* and *Damian*, as of old by *Æsculapius*. *S. Wendlin* wardeth the sheep, as *Pan* the shepherds God was wont: and other artizens have their special patrons to pray & trust unto; and beasts their several guardians; not so much but the very whores have *Mary Magdalen* & *Afra* to sacrifice unto, if they will, as alder dayes had *Venus* and *Flora*; and almost every disease, hath a special sainct appointed for surgeon. And thus is fulfilled that which is written, † *they followed the heathens* † 2 King. 17. 15. *that were round about them, concerning whom the Lord had charged them that they should not doe like them.* Yea the heathens doe come short in their count of tutelar Gods, with this catholik whore; and she exceedeth those of whom it is written, * *according to the number of thy cities* * Jer. 11. 31.

are thy Gods o Iudah, and according to the number of the streets of Ierusalem, have ye set up altars of cōfusion.

16. As for Ieroboam, he dares not shew his face before this beast his successor; for his inventions compared with hers, are not one to a thousand. What were his two calves to the infinite images of this strumpet? Nay her *Lambs* of wax, are more worth then his † *kowes* of gold: for every immaculate *Agnus Dei* or *Lamb of God* that this witch maketh of Virgin wax & holy water, hath *the same vertue* against all devilish wiles & guiles of the malignant spirit; that the innocent Lamb Iesus Christ, delivered our first father Adam with, from the power of the Divil. But Ieroboam doubtlesse had no skil at all, to make such idols of proof. Again he forged but one “ feast out of his owne hart, to make mery with his images

† *Hof. 10. 5*

* *Sacra. cerem. eccles. Rom. 1. 1. tit. 7.*

“ *1 King. 12. 32. 33.*

images once in a year: whereas this our purple Queen, hath made many moe holy dayes then ther be monethes (that I say not weeks) of the yere, in honour of her Ladie & all her Saints: and these, some of them, correspondent to the paynim festivities; as *Christmas*, *Candlemas*, *Fasgon* or *Shrovetide*, according to the times and customes of the gentiles Saturnal, Februal and Bacchus feasts. For unlesse it be, she would imitate hethens; she can hardly shew any cause at all, why she celebrateth her *Christmas* in the end of December, and her other feasts at answerable times: seeing in all likelihood Christ was born † in September rather then † *Beroald.* in December; but herein the *Chron. l. 4.* Churches authority which can- c. 2. not err, must bear out all lies and forgeries. Unto these she hath added fayr temples, hie altars, and other

other devotions moe then can be told, much more effectually then were Ieroboams. For his chappels and his places were simply to worship God in: but whersoever any of our Iezebels Churches be, † it

† Pontifical is surely no other then the house of God
Ord. de de- and gate of heaven. And needs must
dec. et con- it to be, seing it is halowed with
ser. eccle. exorcised or conjured salt, water,

* Ibidem.

ashes, and wine, which have vertue so to consecrate that Church, as that it may * drive away all the Devils tentations; every fansie, wile and wickednes of diuillish fraud, every unclean spirit and power of the enimie, and to root out the feind himselfe with his apostatical angels; and also by the merit of the Virgin Mary and N. the Sainct unto whose honour and name the Church is founded, and of all other Saincts, God is intreated to visit that place, and by infusion of his grace to purifie it from all pollution

pollution, and to conserve it being purified, and that spiritual wickednesses may flee from thence. Which being granted, (as cannot, I think, but be by so many Saints intercessions,) it is impossible now that any idolatrie should be committed in such a sanctuarie; whose † first stone is † *ibidem*. layd by a Bishop, in the faith of Iesus Christ, that the true faith and fear of God and brotherly love, may there flourish. Such powerful works as these, none of Ieroboams Bishops could turn their hands unto: for they were but novices in Satans schole, and had never well learned the art of exorcisme or cōjuration, which the sorceresse of Rome by long practise and experience hath atteyned: being growvn as cunning in these feats, as she that vvas mistress of her art, * and sold the nations through her witchcrafts. * *Nabum.* 3.4.

17 For by these and innumerable

† Rev. 17. 2

ble moe inchantments of idolatrie;
 (which the day would not be
 ynough to reckē vp,) this Circe the
 Ladie of the pseudocatholiks hath
 intoxicate the earth, that the in-
 habitants *† are drunker with the wine*
of her fornication; doting upon her
 reverēd clergie, her devout service;
 her sacred ceremonies, her halowed
 Churches, her saints reliques, and
 other like amatorie potions; wher-
 in Christianisme Iudaisme and
 Paganisme are tempered and mixt
 togiether, in the golden Babylonish
 cup of her abominations.

* Rev. 17.
 16.

18. Hence is it, that the reliques
 of this Romish idolatrie, are so fast
 reteyned among some which yet
 * hate the vvhore and eat her flesh,
 and burn her vvith fyre. Of her
 have they reccaved their Diocesane,
 Provincial and national Churches.
 Of her have they learned to make
 portesses or leitourgies, reading &
 singing

finging their prayers vpon a book
 with organs and melodie. Of her
 institution have they their solemn
 festivities of Christs, Angels, and
 Saints dayes, with their fasting
 eves. Of her hand have they taken
 their Archbishops, Lordbishops,
 Suffragans, Archdeacons, Parsons,
 Vicars, and a great many moe of
 her royal retinue. From her have
 they had their Churches, Chap-
 pels, Minsters, baptised bells, ha-
 lowed fonts, & holy Churchyards;
 though some of those hie places are
 of more antiquitie, as having been
 built and dedicated to the hethen
 Divils. Finally, from her have been
 received, lands, livings, tithes, of-
 frings, garments, signes, gestures,
 ceremonies, courts, canons, custōs,
 & many moe abominations, wher-
 with have been enriched the † *mer-* † *Rev. 18.*
chants of the whore, and all that *is*
 sayl * with ships in her sea. Thus * *vers. 19*

L

with

with all the evils before mentioned,
 and others more then can be told,
 which are very *Gillulim* the loth-
 some idols and excrements of the
 Queen of Sodom, and the filthines
 of her fornication; hath she disho-
 noured and blasphemed the God
 of heaven, & all that therein dwell;
 with them she defileth the consci-
 ences of men; with them she deli-
 teth and solaceth her selfe in flesh-
 ly ease and pleasure: til in † one
 howr, she and all her riches, plea-
 sures, wares, merchandise shal pe-
 rish; and that be agayn fulfilled,
 which was sayd by the Prophet;
 † *Rev. 18. 8*
 19. *Now shal she and her fornications*
 * *Ezek. 23.*
 43. *come to an end.*



Chap. VI.

A C O N C L U S I O N

dehortatorie from this synn.

THe wares of Idolatrie being so common and universally spread by the merchants of the whore, & conveighed into all nations: it cometh to passe that many are interested in this mart, buy and sel, partake, and communicate with these evils; not being aware of the danger they come into hereby. To warne them therefore of the mischeife ere they fall into it, or to help them out if they be fallen, have I penned this treatise: & add, to the things fore written, these few advertisements.

2. This synn is direct against the majestie of God, whose honour is to be regarded above our own lives; above the peace or tranquillitie

† Prov. 6.
34.

* Exod. 20
5.

“ Rev. 22.
14. 15.

† 1 Cor. 6.
9. 10.

* 2 Cor. 6.
14. 16.

litie of nations. The syn provoketh the anger of God, as adulterie provoketh the rage of a man injured in his private bed. As he † wil not spare in the day of vengeance, and can not bear the sight of any ransom: so the Lord is * a gealous God, and visiteth this syn of the fathers vpon the children, event to the third and fourth generation of those that hate him.

3. Idolaters, as they are shut out of the citie of the Lord, the Church of Christ, the heavenly Ierusalem; so have they further this doom against them, † they *shal not inherit the kingdom of God*. The communicating with idols, depriveth men of cōmunion with God; for ther is * no fellowship of righteousness with unrighteousnes, no agreement betwixt the temple of God and idols. The partakers therefore in this evil, (though perhaps not

not authors, inventors, nor open mainteyners of the same,) shal cōe unto shame and confusion before God; for † *all that are of the fellowship therof, shalbe confounded.* † *Isa. 44. 18.*

4. Folly is a blot and shame unto men, which they fayn would shun: but wisedome is mans honour, and * maketh his face to shine. * *Eccles. 8.*
 Of all foolishnes, idolatrie is the greatest; depriving men of sound judgement in the best and heavenly things, & possessing their minds with habitual vanitie. Therefore is this vice resembled by a foolish woman, ignorant, and knowing nothing; yet troublesom & talkative, † and lowd in her babling: of a † *Prov. 9.*
 smoothe & * flattering tongue, & her mouth more soft then oil; yet cruel also and malicious, “ hunting *13.*
 for the precious life of a man; bringing him to beggerie, death & hell. But true religion or the fear *† Prov. 7.*
11.
** Prov. 2.*
16. and 5.
3. 8. 9.
“ Prov. 6.
26. and 9.
18.

† Prov. 8. 1 of the Lord, is resembled by † wis-
 4. 6. dom, which uttereth her voice to
 * vers. 8. 9. the children of men, and speaketh
 10. 11. of excellent things; the * words
 of her mouth are all righteous and
 playn, her instructions better then
 fine gold, and all pleasures are not
 to be compared unto her. Blessed
 66 vers. 33. "is the man that heareth her, watch-
 34. 35. ing daily at her gates, and giving
 attendance at the posts of her dores:
 for he that findeth her, findeth life,
 and shal obtayn favor of the Lord,
 but he that synneth against her,
 hateth his own sowl; all that hate
 her, love death.

5. To worship and serv the Di-
 vil, is a thing horrible in religion,
 and even in nature; worthy of ven-
 geance from the hand of God.
 Though all manner syn pertayn-
 eth to the Divils service: yet idola-
 trie above all is counted & caled the
 worship of Divils, & so shalbe puni-
 shed

shed. The hethens albeit they
 † had some knowledg of the true † *Rom. 1.*
 God, and worshiped * him igno- *20. 21.*
 rantly; yet their worship is rekned * *Act. 17.*
 to Satan, for “ the things which *23.*
 they sacrificed, they sacrificed to “ *1 Cor. 10.*
 Divils, & not vnto God. Ieroboam *20.*
 made account he served the true
 God, † even the God that had
 brought Israel out of Ægypt land: † *1 King.*
 notwithstanding the Lord hath *12. 28.*
 thus testified of him, that they were
 * *Divils* which he made, when he * *2 Chron.*
 made his calves, for to worship *11. 15.*
 God by. And Israel before him
 made “ a calfe for like use; but “ *Exod. 32*
 Moses doth blame them as hauing *1. &c.*
 offred unto † *Divils*, and gone a
 whoring after them: and prophesi- † *Levit. 17.*
 eth that their children * would * *Dent. 32*
 also runne into like blott. An- *17.*
 tichristians would seem to be
 worshipers of God: yet the holy
 Ghost chargeth them to “ wor- “ *Rev. 9.*
 ship *20.*

† 1 Cor. 10.
31.

ship the Divils, when they think to serv God by idols. Forasmuch then as all idols ar Divils, though fools count them saincts: to per- take with them, is to forsake God and to bring our selves into Sa- tans damnation; for the spirit hath protested, that we † cannot drink the cup of the Lord and the cup of Divils; we cannot be partakers the Lords table, and of the table of Divils.

* Levit. 26
16. Dent.
28. 35. 59.
Eccl.

Eccl. 2 Chron.
21. 18. 19.
† Lev. 26.
19. 20.

6. Many fearfull judgements ar threatned of God, against this sort of synners, and have come vp- on them. By Moses he * denoun- ced hastie fearful and consuming plagues, aches, and botches, and incurable sicknesses, sore diseases and of long durance; which punish- ment he brought even upon the Kings for their idolatrie. He threatned famine and drought, † making heaven as yron, and earth

earth as brasse, that the land should not give her increase, nor trees their fruit: as came to passe in the dayes † of wicked Achab, when heaven † *1 King. 17* was shut, three yeares and six mo- *Luk. 4.25.* nethes, that it sent down neyther rayn nor dew; wherby great famin was throughout all the land, because they had forsaken the Lord, & * folowed Bialim. Wild " beasts * *1 King. 18.18.* he menaced to send upon them, " *Levit. 26* which should spoile them and their *22.* cattel, and make their hie wayes desolate; of which plague they tasted in Samaria, when the Lord, whom they feared not, † sent Li- † *2 King. 17* ons among them which slew them. *25.26.* He sayd * he would send the sword upon them, which should avenge * *Levit. 26* the quarrel of his covenant: and *25.* this plague " the Israelites often " *2 Chron. 12.5.and. 23.5.6.&c.* felt, because they forsook the Lord God of their fathers. Hunger and miserie was prophesied unto them

† Levit. 26
26. Dent.
28. 53--57.
Jer. 19 9.
Ezek. 5. 10.

* 2 King. 6
29.

“ Lam. 2.
11. 12.

† Lam. 4.
10.

* Lam. 2.
20.

“ Levit. 26
32. 31. &c.

that † they should eat and not be
satisfied, that men & women should
eat their own children, and after
birthes, and everie man eat the flesh
of his freind, fathers should eat their
sons and sons their fathers, when
all things should lack, in the seige
and streightnes wherin their eni-
mies should inclose them: which
extremities God * brought upon
Israel in K. Iorams dayes, and after,
when “ children and sucklings
swooned in the streets, and gave
up the ghost in their mothers bo-
some, for want of bread and drink;
and † the hands of the pitiful wo-
men sold their own children, for
their meat; and did eat their fruit,
even * children of a spann long.
The Lord threatned “ destruction
of their hie places and images, & to
cast their carkeffes on the bodies of
their idols; & that his fowl should
abhor thē; he would make their ci-
ties

ties desolate, and bring their sanctuarie to naught, and would not smel the savour of their sweet odours, but scatter them among the hethens, and draw the sword out after them: all which with other like calamities came upon the idolaters, whose † dead bones wer taken out of their graves and burned upon their polluted altars; and the idolatrous Preists sacrificed upon them. Ierusalem the holy citie, * was broken up, and all the men of warr, fled; the house of the Lord, & all great houses, burnt with fyre; Kings captived in chains, Princes and nobles killed; the Lord "trode under foot, all the valiant men; Simon mourned, and ther was none to comfort her; the † bewtie of Israel was cast down from heaven to earth, God cut off all the horn thereof in his fearse wrath, which he powred out like fyre; * causing the feasts

† 2 King.
23.16.20.

* Jer. 52.7.
13.10.

" Lam. 1.
15.21.

† Lam. 2.1
3.4.

* vers. 6.7

feasts and Sabbathes to be forgotten in Sion, and despising in the indignation of his wrath, both King and Preist; forsaking his altar, and abhorring his sanctuary; so that

† *vers. 11.* peoples eyes † failed with tears, their bowels swelled, their liver was powred upon the earth; for

* *vers. 17.* * the Lord performed that which he had purposed, and fulfilled his word determined of old, doing that to Ierusalem “ which he never did before, neyther would doe any more the like, because of all their abominations; and † death

† *Jer. 8. 3.* was desired rather then life, of all
and 7. 29. the residue of that wicked familie; for the Lord had rejected and forsaken the generation of his wrath.

7. All these, and † whatsoever

† *Rom. 15.* els God threatned unto, or brought
4. 1 Cor. 10. upon Israel, for their idolatries; are
11. examples written for us upon who the ends of the world are come: that

vve should not syn like them, least
 vve be partakers of like punish-
 ments. It * is a fearful thing to fall, * *Heb. 10.*
 into the hands of the living God. *31.*
 For “ if vve syn vvillingly, after “ *vers. 26.*
 that vve have received the know- *27.*
 ledge of the truth; ther is left no
 more sacrifice for synns: but a fear-
 ful looking for of judgement, and
 a violent heat of fyre vvwhich shal
 devour the aduersaries.

8. Wherefore, unto the children
 of men, thus sayth the wisdome of
 God; * O ye foolish, how long * *Prov. 1.*
 wilye love foolishnes, and scor- *22. 23.*
 ners take pleasure in scorning, and
 fools hate knowledge? Turn you
 at my correction, loe I powr out
 my mind unto you: † cause your
 eares to hearken unto wisdom, in- *† Prov. 2. 2*
 cline your harts to understanding; *4. 5. 12.*
 seek her as silver, and search for her
 as for treasures, then shal you un-
 derstand the fear of the Lord, and
 find

find the knowledg of God, which
wil deliver you from the evil way,

* *Prov. 6.*
24. 25.

* from the flatterie of the tongue
of the strange woman. Desire not
her bewtie in your hart, neyther
let her take you with her ey-lids:

“ *Prov. 5. 8*
9. 11.

“ keep your way far from her, and
come not neer the dore of her
house; least you give your honour
vnto others, & your yeres to the cru-
el; & mourn at your end, when you
have consumed your flesh and your
bodie. For † surely her house ten-
deth to death, her pathes unto the
dead; all they that goe unto her, re-
turn not agayn, neyther take they
hold of the wayes of life. *Children*

† *Prov. 2.*
18. 19.

* *1 Iohn.*
5. 21.

keep, * your selves
from Idols.

Amen.



which
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NEWBORN'S ANNOT AGAINST IDOLATRY. — 1610.

